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OCTOBER 1952

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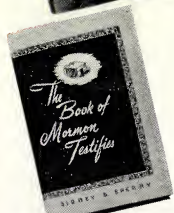


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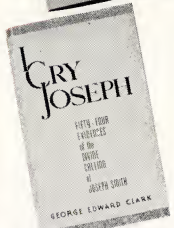


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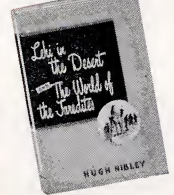


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EXPLORING THE Universe

by Dr. Franklin S. Harris, Jr.

NAMED after the Greek Pythagoras of the sixth century B.C. is the famous theorem of geometry that in a right triangle the square of the hypotenuse is equal to the sum of the squares of the other two sides. Now Professor Nuegebauer of Brown University has given proof that this theorem appeared in Babylonian mathematics a thousand years before Pythagoras.

THE distinguished British geographer, L. Dudley Stamp, recently concluded: "The area of the world at present cultivated could support, if fully farmed by known best methods, at least three billion people on an adequate nutritional standard. If the lands at present unused or inadequately used could be brought into production on the same basis, potential world population climbs to over the ten billion mark."

IN ITALY in 1945 there were 411,600 cases of malaria, in 1951 only 392. With some financial backing from UNRRA in the first year of a five-year program, but chiefly with its own efforts and the use of DDT, the program cost only about fifty cents per capita per year. One of the features of the program was the annual spraying, just before malaria season, of the ceilings and inside walls of every house and animal shelter in every malarial area of the country.

WHEN a railroad train is in motion, part of the train is always going backwards. This is due to the use of flanged wheels with the result that the part of the wheel which goes below the top of the rail is going backwards.

RECENT experiments have found that pigs grow to fifty pounds in fifty-six days, the normal nursing period, if fed on a synthetic "milk" composed of proteins, amino acids, vitamins, and minerals, fortified with growth-assisting antibiotics. The pigs fed on sow's milk are only twenty-two pounds because of low iron, copper, and varying B-vitamins. Under the artificial food program sows are ready for a new mating very soon after they have had a litter.

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FOOD TECHNOLOGY

by Dr. G. Homer Durban

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A RECENT stimulating experience was that of attending a conference on Research on Policy and Administration of Natural Resources sponsored by the National Social Science Research Council at the University of Oregon, Eugene, Oregon. At this gathering, one of the directors of the research program made the statement that the next few decades will bring the population of the United States to 200-250 million inhabitants; that population experts are now convinced that past predictions of a "leveling-off" at around 165 million people are outmoded. This bulge in population has many implications: for the number of states and wards, for problems of general Church administration; for school administrators; for businessmen and women; for politics and representation; for pressure upon our soil, water, timber, mineral, and other natural resources.

In July 1952, the President's Materials Policy Commission ("Paley Commission") issued its report showing some implications of this general problem for the years between now and 1975. In 1900, one American farm worker's produce fed seven people; today the same man feeds about fifteen persons; by 1975 it is estimated that twenty-one people will be fed by each farm worker. Urbanization and mechanization have revolutionized living since 1900.

What did you eat today? Where did it come from?

The answers to both these questions add up to one fact: that we are fed by means of a complex process of planting, harvesting, processing, manufacturing, and distribution. If any reader of THE IMPROVEMENT ERA has eaten nothing but the proceeds of his own produce in the past year, that reader is one of the most remarkable people on this planet.

All of this makes food technology one of the most significant and important fields in these times.

"Food technology is the application of science and engineering to the manufacture and preservation of foods."

For this definition I am indebted to L. A. Pettit, who introduced me to the finer points of the science during a recent visit to the campus of Oregon State College, Corvallis, Oregon.

The food technologist is the key scientist who stands between the farmer and our health. The food technologist is attempting to discover and develop

means whereby the fresh, frozen, dehydrated, fermented, canned, or other food brought to our tables, comes garden-fresh in quality, taste, appearance, chemical content, and nutritious value. He is an expert in the application of bio-chemistry, and other biological and physical sciences, and engineering, to the production, preparation, processing, packaging, and consumption of life-giving food.

The first course in the subject was pioneered by Professor O. H. Wiegand at Corvallis in 1919. Today, his college, Oregon State, stands pre-eminent

in the field, pushed by the universities of California, Illinois, Rutgers, Massachusetts, and Massachusetts Institute of Technology. A new food technology building at Corvallis today symbolizes the great future of this important subject and stands as a monu-

ment to Wiegand's pioneering efforts. The building contains a number of chemical laboratories; approximately eight deep-freezer experimental rooms; an equal number of "heater" rooms for experimentation in what retail store heat and other warm temperatures do to all kinds of packaged products; a dozen experimental laboratories for individual and group research; classrooms for teaching freezing, dehydrating, preservation, and other techniques; and a self-contained processing "factory." In addition there is a remarkable "dark-room" testing-laboratory where varieties of products are subjected to human "taste" detectives. I was privileged to see this building through the courtesy of Mr. Pettit, a member of the research staff, on the heels of the natural resources conference held at Eugene, Oregon, a few miles distant.

Thrown into juxtaposition, the two experiences were most impressive. Anyone who does not now appreciate the importance of pure and applied research in American colleges and universities may well remember the connection between investigations in food technology and the future well-being of civilized, urbanized, industrialized man. The people of Oregon can well be proud of their state college and its Department of Food Technology.

(Concluded on page 702)
THE IMPROVEMENT ERA



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"THE VOICE OF THE CHURCH"



VOLUME 55

NUMBER 10

October 1952

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The Church of
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The Cover

A patient's eye view of the Salt Lake Valley as seen from the sun porch of the Primary Children's Hospital serves as our cover. It is the photographic work of Hal Rumel. (See Page 714 for story.)

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Food Technology

(Concluded from page 698)

"What did this building cost?" I inquired of Mr. Pettit.

"About \$750,000.00," he replied.

"And how many faculty occupy it?"

"Four full-time professors and about six to eight full-time research workers."

"And you enjoy this marvelous building as a single department, and don't have to share it with speech, music, sociology, biology, or other subjects?"

"Yes."

When Mr. Pettit showed me unit laboratories available for single graduate students and their individual work, I came to realize anew, the courage and vision of the western pioneers in establishing state universities and colleges and in fostering research; for, if the people living in the three hundred L.D.S. stakes in 1975 or 1995, together with the rest of the 200-odd million Americans of that time, plus the rest of urban mankind, enjoy wholesome food—much of it will have been due to men like O. H. Wiegand, L. A. Pettit, and the other modern "food technologists" who are busy working for human welfare in American food industries, and in American colleges and universities.

Behind it all lies the earth and its resources which we must all learn to care for better:

And I have made the earth rich, and behold it is my footstool. . . . (D. & C. 38:17.)

For, behold, the beasts of the field and the fowls of the air, and that which cometh of the earth, is ordained for the use of man for food and for raiment, and that he might have in abundance. (*Ibid.*, 49:19.)

"Food technology" is a "bread-and-butter" example of how we can better "take care" in these times.

VOICE OF THE RIVER

By Don Marshall

THE river speaks of mysteries unsolved, Of crinoline and lace, and beaver hats; It tells how clumsy paddle wheels revolved

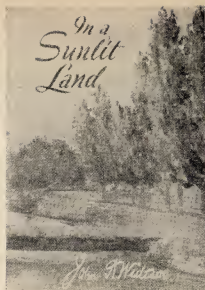
To drive a steamboat over sandy flats. The river speaks of leaping antelope, A grizzly, sharpening claws on mighty tree;

Of pioneers fired by their faith and hope Constructing trails that bind us sea to sea. The river speaks of fields of tasseled corn, Of sugar cane and balls of snowy cotton. It tells us how high mountains have been worn.

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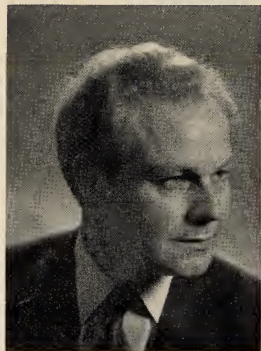
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THE CHURCH MOVES ON

A Day To Day Chronology Of Church Events

August 1952

7 "AMERICA'S Witness for Christ," the sacred drama at the Hill Cumorah, Palmyra, N. Y., began its eleventh annual season. Having a cast of several hundred, it is directed by Dr. Harold I. Hansen, professor of dramatics at Brigham Young University, who co-authored the drama while a missionary in the Eastern States.

8 THE pageant at Palmyra, New York, was again presented.

9 "AMERICA'S Witness for Christ," played its third, and final performance of the year at Palmyra, New York. More than one hundred thousand people saw the performances this year.

10 PRESIDENT David O. McKay dedicated the chapel of the Studio City Ward, San Fernando (California) Stake.

11 BULLDOZERS, pipe-line excavators, graders, and other heavy machinery moved onto the Los Angeles Temple site, and actual work of construction began. Earlier in the day President David O. McKay had met with the Church building committee and others, and a decision was reached to place underground utility wires running along the east side of the property.

13 IT was announced that the marker commemorating the founding of the Relief Society had been moved to a new site, the square where once stood the Nauvoo Temple in Illinois. The six-ton monument was erected and dedicated July 26, 1933, on property owned by the Reorganized Church near the site of the store once operated by the Prophet Joseph Smith. It was on the second floor of that store that the Relief Society was organized March 17, 1841. The owners of the property had requested that the monument be moved.

15 THE fifth annual presentation of *Refiner's Fire* was presented by the Mt. Jordan (Utah) Stake Mutual Improvement Associations. This year the outdoor pageant was the life of Brigham Young. Previous presentations in the series were titled: *The Prophet Joseph Smith*, *Nephi*, *Joseph Who Was Sold Into Egypt*, and *Saul of Tarsus*.

17 ELDER John Longden, Assistant to the Council of the Twelve, dedicated the chapel of the Weston Ward, Franklin (Idaho) Stake.

The Salt Lake Tabernacle organ and choir presented its twelve hundredth consecutive weekly radio program over coast-to-coast networks. Beginning as a weekday feature of the National Broadcasting Company, July 15, 1929, it has been a Sunday morning program of the Columbia Broadcasting System since September 1932.

Quarterly conferences of the stakes of the Church began again after a short summer vacation period.

20 THE annual all-Church softball tournament began at Glade Park in Salt Lake City. Teams were entered from California, Idaho, Arizona, and Utah.

21 NEARLY three hundred seminary and institute teachers and principals assembled in Salt Lake City to begin a three-day, Latter-day Saint Department of Education annual convention.

22 APPOINTMENT of Walter Stover as a member of the general Church welfare committee was announced. He is a former president of the East German Mission. He will continue as chairman of a committee in charge of the Deseret Woolen Mills, a position he has held since the Church obtained that property last March.

23 POCATELLO Tenth Ward (Idaho) won the all-Church softball tournament in Salt Lake City. Plain City (Utah) placed second; Mesa Tenth Ward (Arizona), third; Colman (Idaho), fourth; Matthews (California), consolation prize and fifth place; Wellsville (Utah), sixth; Long Beach (California), seventh; and St. George (Utah), eighth. Mesa Tenth Ward also won the sportsmanship award.

24 PRESIDENT David O. McKay dedicated the chapel of the Brigham City Seventh Ward, North Box Elder (Utah) Stake.

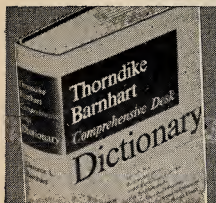
President Stephen L. Richards of the First Presidency dedicated the chapel of the Albuquerque (New Mexico) Branch, Western States Mission.

Elder Spencer W. Kimball dedicated the L. D. S. seminary building adjacent

(Concluded on page 763)

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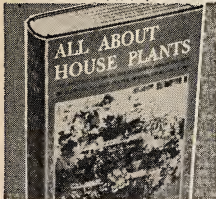


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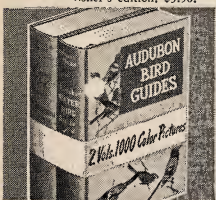
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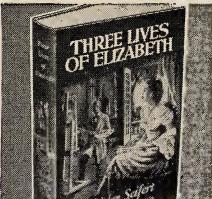
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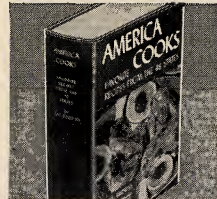
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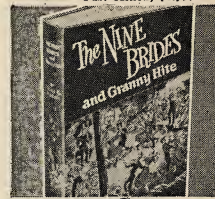
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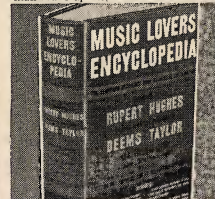
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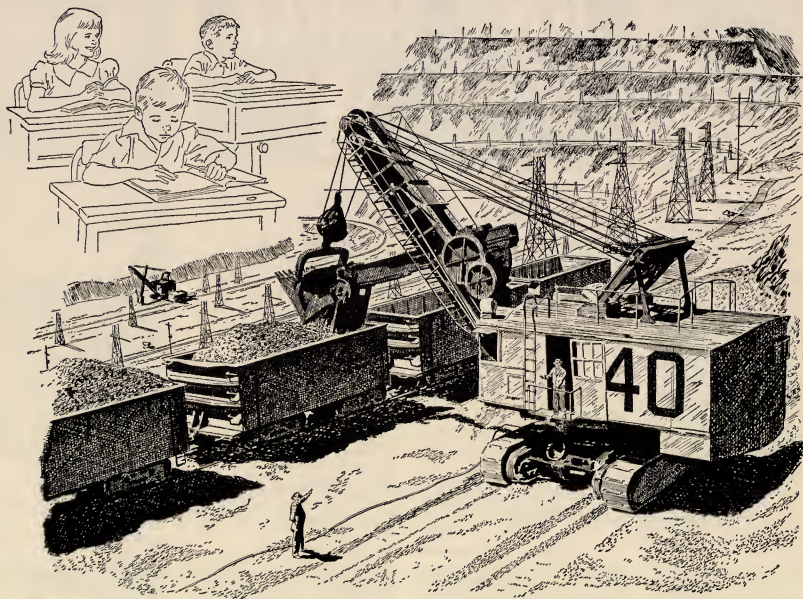
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How much is five cubic yards of education?



IN TERMS of Utah Copper's production, five cubic yards of education is a day and a half of schooling for each student in Utah.

Here's how we arrive at a cubic yard measurement of education: Last year the dippers of the giant electric shovels bit into the ore body of the Bingham mine 3,879,725 times and scooped out an average of five cubic yards each time.

During the year, Utah Copper paid \$5,228,250 in taxes to the state school fund. In other words, each loaded dipper meant \$1.35 in school taxes, and in our state that pays for a day and a half of school-

ing for one student. We can put it another way: In 1951 Utah Copper tax paid the cost of educating 30,542 or more than 20% of the state's average daily attendance of 147,819 students up to and including high school.

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—Fechner from *Monkemeyer*

NIGHT STORM

SILVER lances of lightning pierce the sky,
Hurled by the Storm Chief as he races by
To thunderous drumbeats that fill the night,
Urging the black clouds to desperate flight;
While bending trees, far down the lane,
Writhe under slanting arrows of rain.

by Marian Schroder Crothers



GARDEN GAVOTTE

By Hannah Smith

DOWN from their trellis roses sway
In crimson, miniature ballet.

The zinnias in their brick-edged ring
Are doing clog and buck-and-wing.

Abandon marks the willow's slow,
Seductive, green adagio.

Along the path, red cannas stand
To dance an earth-bound saraband.

The wind, my garden dancing master,
Commands his troupe—
"Dance! Faster—Faster!"

OH, PROMISED LAND

By Gwen J. Miner

NO LONGER sagebrush spreads a gray-green
rug,
Its scent so pungent in the wind and rain.
No longer cabins dot a desert bleak,
The only refuge in a wild domain.

Oh, promised land! All time cannot erase
Your pictures etched with colorings of pain.

Remembered, too, are tired, calloused hands,
Worn rough by endless hours of weary
toil,

And plodding feet that gallantly walked on
Oblivious to the hard, unyielding soil.

Oh, promised land, where troubled hearts
found rest,
No force your visioned destiny could foil.

Where once the dusty clods of sagebrush
grew,

A monumental empire stands today.
Where death and courage once walked
hand in hand,

Tall spires now their silent tribute pay.

Oh, promised land! Still faithful to your
trust,
You beckon those who come to build—and
pray.

AUTUMN AGAIN

By Zelda Davis Howard

AGAIN the trees and shrubs have changed
their dresses—

Tired of fluffy cottons in the pale shades,
And because cool breezes have stirred their
tresses,

They have donned bonnets and capes of
bronzed broadcades.

Flower gardens glow in golden warm sun-
shine,

Within the friendliness of tiny wings,
The gorgeous colors with their sweet scents
combine

Benignly with the song the thankful soul
sings.

Autumn is the harvesting season of earth,
And after the "gathering" has been done,
Weariness like a wanderer of no worth

Is gone, and rest and relaxation are won.
Rich fields, ripened fruits, bonfires, and
flowers,

Beneath starry skies make rare autumn's
hours.

WILLOW BROOK

By Mary Beth Magnenat

MY heart has heard the whispering of
the sea,
Has watched the sea gulls fleck an autumn
sky;
But more than this when willows don
A star-crest jeweled crown and bow their
heads,
God speaks a message underneath the
boughs
That only those who walk with him can
hear.

MAP FOR REMEMBERING

By Elaine V. Emans

YOU didn't dream I kept a kind of road
Map showing places I have loved the
best

So I can hurry back, in need of rest?
I know precisely where a blue lake glowed
With sun and peace, the day that had no
hours;

I know a hill where clover pillowed me,
A valley where the sweet-wild song could
be

No bird's but bobolink's, a pine that
towers

Forever, keeping tryst with the evening
star.

I know a little town, October-bright;
I know a city blanketed in white;

And never has the distance been so far,
So faint within the memory, the track,
I have not been renewed by slipping back.



—Photograph by F. D. Silkey

SEA URCHIN

By Ethel Jacobson

SUN and sand and bright blown locks,
Small head bent,
Still, true

Over a pool between the rocks

Where fringes of sea—

Anemone,

Purple, coral, are gently curled—

Till deep in a tea-

Cupful of sea.

Dwarfed to this small, strange, watery world,

Magic-glossed,

The musing child is lost.

LATE OCTOBER

By Pauline Havard

I stood within the gold October day
As I would stand in an enchanted room,
Wondering which hour would take away
Enchantment, and proclaim the bright
leaves' doom.

The painted leafage fluttered overhead;
Gold leaves of birches; maples' giant fans;
Bronze oak leaves hanging by a single
thread;

And all dependent on the secret plans
Of wind and weather. Standing in that
wood

I gleaned the day's gold, frail and transi-
tory;

And somehow as I watched I understood—
This bright day, being doomed, held special
glory.

And was more precious in its jeopardy
Than any settled, summer day could be.

I SHALL TURN BACK

By Frances C. Yost

TODAY I walked where golden grain had
stood.

Where once the staff of life reached high
and waved

Its tawny blades, each crowned with
clustered food

For man or beast. God's lavish gift is
lavish.

The harvester has passed. His work to
thresh

The grain is done. Stubble as fountain
straws

Prick while I walk. Yet grains of gold like
trash

Are left in half-filled hulls to cling as claws
On withered arms, unsought, cast off for
churls.

In Bible days the gleaners combed the earth
With banded backs. Grain kernels were
true pearls.

Waste Not: Want Not, a motto of sound
worth.

Does famine stalk my steps with gaping
tooth?

I shall turn back to glean the grain as
Ruth!

UNTAMED

By Gay Winquist

AUTUMN is a piebald mustang:

I have seen his silhouette
Flashing down the mountain canyons,

Breathing flame. No lariat
Ever swung can hope to snare him;

Bring him captive to his knees.
When I search where last I stalked him,

He is gone, and naked trees
Shiver where his mane has brushed them.

I would tame him if I could,
But my lariat hangs empty;

Snagged on bare limbs in the wood.

TALL MOMENTS

By Helen Sue Isely

HOPE is the cooling air
Which cuts through a summer night;

All who are watching share
Tall moments of sheer delight.

THE IMPROVEMENT ERA



Conserving Priceless Possessions

by President David O. McKay

WE HAVE heard much about the necessity of conservation. We have been admonished to conserve our resources. Economy and thrift are fundamentals in the social organization and in the teachings of this Church. Conservation and care are in keeping with the example which Jesus gave his disciples. You remember on one occasion he fed the multitude, after which he said, "... Gather up the fragments that remain, that nothing be lost." (John 6:12.)

Conservation of material things is most commendable and pleasing to God, but the greatest conservation that mankind can engage in is the conservation of youth, the conservation of manhood and the protection of womanhood, and I appeal to the Latter-day Saints to give more thought to the protection, to the consideration, of the dearest possession you have—your sons and daughters.

The day after Christ gave the lesson of economy in taking care of things of the earth, he said to some of the same multitude who gathered around him in Capernaum: "... ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled.

"Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you." (*Idem* 26-27.) And they said, in substance, "What is that? Master, where shall we get this?" And he said, "This is the work of God, that you believe on him whom he hath sent." (*Idem* 28-29.)

Faith in Christ is one of the principles which we should teach our boys and girls. The Prophet Joseph Smith, through revelation, received the admonition, and he has given it to the world, and it is now a standing law in the Church that it is the duty of fathers and mothers to teach the principles of life and sal-

vation, based upon faith in the Lord Jesus Christ, to their children.

I praise God for the instructions he has given his people concerning the sacredness, sanctity, and permanence of the family relationship. Let us impress these instructions upon our children. First, let us teach them the proper place to begin the family relationship is in the House of God, kneeling at his sacred altar worthily. This means that the young man is just as pure and sweet in his life, and that he has been during his teens and early manhood, as she whose hand he holds in his, and who gives to him a life of purity and virtue, worthy of motherhood, worthy of one who in the holy office of motherhood joins with the Creator in bringing to the earth eternal souls.

We are not conserving that which will perish in time when we protect and guide eternal spirits. The little babe comes to the home as an eternal part of it, when the father and the mother plight each other's troth for time and all eternity. Let us teach the youth, then, that the marriage relationship is one of the most sacred obligations known to man or that man can make. Teach them that the family is the first institution ordained of God and instituted among men. If every couple sensed the sacredness of this obligation, there would be fewer homes broken up by disagreements that lead to divorces.

The safety, the perpetuity of our government, or of any republican form of government, depends upon the safety and permanency of the home. Herein we get a glimpse of one thing in which this people may be the saviors, in a way, of this great nation. The home is the place where the perpetuation of the principles of liberty as well as the instructions in the gospel of Jesus Christ should be given to the children. When the home breaks up, the children

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The Editor's Page

THE EDITOR'S PAGE

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begin to wander off into sin. Then the law must reach out to bring them back and try to teach them principles of service and of true government; but, oh, how helpless, how helpless the state when the home has failed!

The inspiration of God is seen in requiring the Latter-day Saints to keep their homes intact and to teach their children the principles of the gospel of Jesus Christ. I do not mean by that that we should make such teaching purely formal. I mean that the gospel of Jesus Christ should radiate in every home, that the prayer night and morning should be offered up in sincerity, that the children daily should realize that we desire in our home the presence of God. If we can invite the Savior there, we may know that the angels will be not only willing but also eager to protect our boys and girls.

I believe that in most homes boys and girls are taught to pray before retiring for the night. I believe, however, that too generally, the morning prayers are neglected. When we come to think of it, though, it is during the waking hours that our boys and girls need the protection of God, and the guidance of his Holy Spirit, more even than when they are asleep. The dangers surrounding them today are the dangers that come to them out in society, out in the darkness of the night, when they are away from parental influence. I plead with you parents of the Church to know where your boys and girls are at night, between the hour of sunset and the hour of retiring. I plead with you to know where they are during the day. Keep your minds upon them. Let your thoughts go with them. Labor not so much for that which will perish, but for that which endures eternally, for the lives

which God has given you to protect in this world, that the sin of their failing, the sin of their degradation may not rest upon your shoulders.

Homes are made permanent through love. Oh, then, let love abound. If you feel that you have not the love of your children, live to get it. Though you neglect some of the cattle, though you fall short in some material matters, study and work and pray to hold your children's love.

Loyalty is another element of the permanent home. The loyalty you afterwards want them to show to the priesthood of God should be manifest in the home—love, loyalty, virtue. Cherish these principles as you cherish and treasure your life. Set children the proper example. Latter-day Saints, keep the commandments of God. Teach the children the commandments. The auxiliary associations are doing much to help us. The Church in all its organizations is putting forth an effort to make ideal men in ideal communities; but after all, the responsibility of making those ideal men, those ideal boys and girls, rests with the parents, and next with the older brothers and sisters. The responsibility is with the family, God's unit in the social fabric of humanity. We shall never get away from it.

God help us to conserve the powers of our boys and girls. God help us to implant in their hearts the principles of life and salvation. May they have an undying testimony of the truth of the gospel of Jesus Christ—for it is true. The principles of the gospel of Jesus Christ are the principles of eternal life. God help us to instill this into the hearts of the young and keep them free and unspotted from association with those who would deprive them of the ideals of purity.

What Can We Learn from

PRESIDENT MCKAY'S RECENT TOUR OF EUROPE?

PRESIDENT David O. McKay made Church history in his recent European tour. Many lessons may be drawn from the notable events of his journeyings. Three of these may be of special interest to ERA readers.

First: The European missions have seldom been visited by Presidents of the Church. The burden of their calling is heavy, and seldom is it possible for the President to lay aside the steady stream of work flowing into his office to make a visit to distant points.

Though this is the case, yet it should be remembered that the work of the Church goes on in these places remote from the headquarters of the Church. Missionaries, and sometimes members of the General Authorities, visit Saints in distant lands, but however seldom they are visited, members generally remain true and staunch in the faith.

For example: Turkey and Syria and other countries of the Near East are under conditions very different from those that prevail generally in the

homelands of the Church. They have very seldom been visited by missionaries or General Authorities. There is very little Church literature available in the languages spoken there, yet those who have received the gospel remain from year to year true to the covenants they made in the waters of baptism.

When, a few years ago, a visit was made to Beirut in Syria, the president of the branch, dressed in

*Evidences
AND
Reconciliations
CLXX*

by John A. Widsoe

OF THE COUNCIL OF THE TWELVE

THE IMPROVEMENT ERA

baggy trousers of the country, met the visitors. He had been left alone without visitors from the Church for many years. Yet his simple faith was superb. He had not lost the spirit of the work nor of his calling. It was a delight to be in his company.

Way up in the northern part of Norway a group of Latter-day Saints were left for many years very much alone due to circumstances, yet, they carried on the work and sang the songs of the Church much as in a large, populous ward.

The Church feels sure that those who have learned to understand the gospel and made covenants with the Lord in the waters of baptism are able to stand alone. It should be the aim of all members of the Church far and near so to understand the gospel as to be able to stand alone without frequent visits from Church officials.

Second: The thoughts of the Church are with all its members. In that sense they are never alone or unvisited. The spirit of the work permeates the whole Church and touches every member. Therefore, the prayers of the Saints are for all believers to be sustained in their various fields of work. In addition, the General Authorities of the Church, with the President at the head, meet regularly throughout the year and in their prayers remember members of the Church near and far. In reality members in distant places are never quite alone since their conditions and needs are discussed often by their brethren.

With the spirit of our Father in heaven to guide him, and with the prayers and support of a great, united Church, President McKay undertook this somewhat tiresome journey to meet with the Saints of Europe. That which he gave them through his presence, personality, and voice will do much to strengthen the cause of Zion in European lands.

Third: As a gift to the faithful Latter-day Saints of Europe, President McKay selected a site for a

temple in Switzerland—a temple which probably will be built in the near future.

The work done in the temples, the instructions given there, the covenants made there, and the blessings bestowed there, represent the culmination of the message and gifts of the restored gospel for the living and for the dead. Every true Latter-day Saint yearns for the opportunity of temple association. No greater gift can be bestowed upon members of the Church on earth than to be placed within the vicinity of a temple.

In Europe several generations of Latter-day Saints have lived and passed away without the opportunity of doing temple work. Many have left their native lands and languages spoken at their mother's knees, and have crossed the ocean to come near the temples in the "Western Zion." This will not now be necessary. Those who so desire may still join with the people in America, but those who prefer may remain in their homelands within easy reach of a temple, receive their own blessings and do work for their kindred dead.

So, lessons of deep value to Latter-day Saints may be drawn from President McKay's recent European trip, and they are of a far-reaching, eternal nature.

The gospel has the power to enable the one who receives it to remain true to the faith and active in it though living faraway from his fellow believers. But he may be assured that the Church as a whole, from the Presidency down through the various organizations, the various quorums of the priesthood, and the organized bodies of the Latter-day Saints, are praying for one another constantly and with faith in their hearts. In that sense no Latter-day Saint is wholly left alone. In addition, the blessings of the temple are steadily being made available to more and more members of the Church.

It is good to think of these things. They strengthen our faith and enable us to do more effective work within the Church.

A Parable for Parents

by Lee Priestley

THE FOND PARENTS, with Marianne and Tim, had stopped at the park in the small southern town to give Sugar, the spaniel, a run, and to stretch their own travel-cramped legs.

When the spaniel dashed ahead, Tim sprang to catch a low branch and swing himself up on it. He lay flat, then, to watch the dog below. Sugar discovering that no one followed her, trotted back to see what had become of Tim. Nose to the ground she circled and quartered until she picked up the scent of Tim's trail again. She followed it to stand puzzled and sniffing under the oak branch where the trail ended.

"Why doesn't she look up?" Marianne asked. "All she has to do is lift her eyes, and there's Tim in plain sight!"

"Lifting the eyes must not be so easy as it seems," John Fondparent said. "I remember reading once that all animals habitually look at a point level with their eyes."

"What a lot Sugar misses then," Marianne watched the boy and the dog.

Tim dropped a leaf on the puzzled dog. Looking up, Sugar saw him. Barking and leaping gaily, she seemed to appreciate the trick he had played on her. When Tim dropped to the ground, they ran off together again.

Mary Fondparent stared up at the branch where Tim had lain. "Look, John, what is that? Growing all along that branch?"

"It certainly looks like ferns. But would ferns be growing in a tree?"

An old gentleman who came strolling along a path, saw the Fondparents staring up into the branches and came over to look. "What is it?" he asked in friendly curiosity. "What do you see?"

"We are wondering what is growing along that branch," Mary Fondparent said.

"Those are tree ferns," said the old gentleman. "They often grow on the shady side of branches and trunks in the woods around here." He looked again at the short fronds that decked the bark. "But that's a funny thing. I never noticed those before now, and I walk here nearly everyday."

As the old gentleman walked on, Mary said softly, "How much we all miss by not looking up."

POLITICAL theory, in the best and academic sense, is the search for principle. The search goes on for those principles, which, squaring with the stubborn facts of observation and experience, may serve to guide men in the effort to control political processes for worthy ends. The conscious attempt to control and direct governments by large groups of people is relatively recent. In the past so many men, uncritically, accepted the view that government, taxes, armies, political power were immutably fixed, if not as stars, wind, rain, and frost, at least by powers beyond the control of common men. Government, taxes, armies, political power were phenomena to be accepted, not used as instruments of social intelligence.

Early, some men came to realize that this was not so; that rulers claiming divine, mystic, magical, or other sanctions, in reality manipulated government to their own good or nefarious purposes. Shortly, doctrines of popular self-government emerged with the ideas that governments are and can be made, shaped, directed, influenced, and controlled by men in general. The preamble of the Constitution of the United States is demonstrable proof of this doctrine. *"We the people of the United States, in order to form a more perfect union, establish justice, insure domestic tranquility, provide for the common defense, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity, do ordain and establish this Constitution for the United States of America."*

The search for perfecting principle in action always continues. All may contribute. When rich experience is combined with intense acumen, we may reasonably expect to discover contributions of interest and significance. So it is with Joseph Smith, 1805-1844. His political experience was intense, practical, and varied. His acumen is undisputed, whether vouched by friend, foe, or the merely disinterested.

Most of us are familiar with his religious mission. His claim to direct communication with God raises interesting considerations in the field of politics; for example, if God is omniscient and speaks to man, men, if in agreement, should be able to control the state for noble ends as well as keep the body healthy through the



—Photograph by David Stewart Boyer

Word of Wisdom and have "joy" through "obedience to the laws and ordinances of the gospel." However, we discover, I believe, that revelation is less prone to contain direct political content than messages of other significance.

There is a greater tendency to disagree over political than theological matters, for obtaining agreement is the persistent problem of government. There are important exceptions, of course. Section 98 of the Doctrine and Covenants contains instructions on (1) when to obey government, and by implication when political disobedience is justified; (2) how to deal with enemies, political as well as otherwise; (3) how to avoid war and

how to make war. Section 134, the official declaration on "... Governments and Laws in general," does not purport nor claim to be revelation, but is the official opinion of the Latter-day Saints.

President Woodruff's significant manifesto of December 1889 (not the one of 1890) declaring that the Church does not claim to be an independent, temporal, political kingdom of God, asserting the separation of church and state, and denying the Church's right to "dictate" in political matters or the voting behavior of its members, is however, a significant case in point. The official statement of the First Presidency in 1942, justifying the bearing of arms and war-

THE IMPROVEMENT ERA

Joseph Smith and the Political World

by Dr. G. Homer Durbam HEAD OF THE POLITICAL SCIENCE DEPARTMENT, UNIVERSITY OF UTAH

AMERICA STANDS AT THE CROSSROADS AGAIN THIS FALL. AT THE POLLS WE MUST CHOOSE LEADERS TO GUIDE THE NATION IN THE YEARS AHEAD. HERE IS A THOUGHT-PROVOKING ARTICLE ON THE POLITICAL ACTIVITIES AND PHILOSOPHY OF THE PROPHET JOSEPH SMITH WHICH MAY HELP US IN OUR CHOICE.

activity by Church members, has similar interest.

In August 1843, Joseph Smith stated that the Lord had not granted him a revelation on politics, although he stated that his brother Hyrum had been given one (with reference as to how the Mormons should vote in the Illinois election that year). The Prophet was constantly, from 1838 on, applying his abilities to political problems. Inasmuch as the reader is familiar with the religious aspects of the Prophet's career, it may be permissible to call attention, to the record as it stands in the more human, political field. Viewed thus, Joseph Smith emerges as a most remarkable and extraordinary political figure. Politics is life, particularly in a self-governing society. Joseph Smith's life was strenuous and exciting. His life was inseparable from the political processes of his day. He attempted to control them for good as best he knew. Our lives today are inseparable from the facts of government. We have the same obligations to know, so we, as citizens, can attempt to control government for worthy purposes.

Here is a brief resumé of his political experience:

1. He stood before law courts, for various reasons, from March 1826 until the end of his days: justices' courts; county, municipal, and district courts of the American states; and the federal district courts.

2. He secured copyrights, deeds, and other rights and privileges from government.

3. He organized the Church in conformance with the laws of the state of New York, and eventually modified its internal control by the device of the trustee-in-trust under the laws of Illinois.

4. He organized a frontier military expedition, Zion's Camp. He later re-shaped the military institution into

the Far West, Missouri, militia, and eventually into the independent Nauvoo Legion.

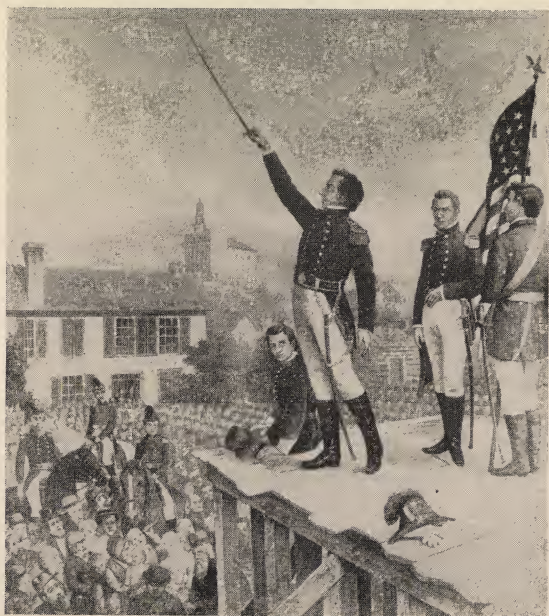
5. He managed various lobbies before the Missouri and Illinois legislatures, before the U. S. Congress, and himself spent the winter of 1839-40 in Washington D. C. as special pleader.

6. He organized the Nauvoo Charter and contrived several additional political schemes within the framework of the American system such as requesting congressional authority to enlist 100,000 men, not to be constituted members of the United States

Army, but with himself constituted a member of the Army, to police the Rocky Mountains and bring Texas, the western Mexican, and British-claimed Oregon territories into the American Union.

7. He was mayor of the largest city in Illinois and simultaneously chief justice of the most unusual municipal court ever seen in America, and, lieutenant-general of the most unusual body of troops. He was mayor, chief justice, general, and religious leader, all rolled into one, much to the annoyance of contemporaries and

(Continued on page 746)



"Last Public Address of Lieut.-Gen. Joseph Smith" from a painting by John Hafen, Copyright 1888.

" . . . of Such

Quiet games are provided for patients in bed.

Marlina, wonder baby, takes the air on one of the long porches which overlook the city.



—Photographs by Hal Ramek

Idaho
March 4, 1952

Dear Sisters of the Primary Board and all of the doctors who serve in the Children's Hospital:

Yesterday at the dedication of our hospital I was moved to tears of gratitude. There are no words to express how grateful I am for all you have done to make this hospital possible.

I know yesterday must have been a wonderful day for each of you. It was a most wonderful day in my life.

My little Ray has suffered pain all his life. I have done all I could for him. We have prayed for him to be cured.

Since Ray has gone to school he has suffered another blow. Children will not play with him because of his sores.

The night before his birthday his pain was so great that he couldn't sleep. I lay by him for several hours to quiet his nerves. He said he could stand the pain if he could just have a friend. I knelt by his bed and prayed that the Lord would help him find a friend. I made popcorn balls for him to treat his class on his birthday. That night after school a sweet little girl came. She brought a pencil for Ray's birthday. She said it wasn't very much, but a nickel was all she had. Yes,

the Lord had sent a small girl with a pencil to answer my prayer.

While Ray has complained very little, he has always suffered a lot of pain. One night shortly after his brother's death, I lay by him trying to get him to sleep. He asked, "Will I have sores in heaven?" "No," I told him, "you will have nice skin like other kids there." With tears in his little eyes he told me that he loved Daddy and me, his brothers, and Marilyn, but he would like to die and go to heaven with Larry, so he wouldn't hurt so bad.

I want you sisters and brothers to know that I feel you have been the instruments in God's hands to prepare this beautiful home for him, and others like him.

I have never seen my boy as happy as he was yesterday. He tells me that all the people there like him; they don't shun him because he has sores. He told me the elders administer to him each Monday. He says he is going to get well and be just like Dr. Rich and Daddy.

I can't tell you how grateful I am, but to all of you and the board, and all the doctors, nurses, and others who have helped, I am truly grateful.

May the Lord continue to bless you in your work.

Love,
Parents' signature

THE IMPROVEMENT ERA

is the Kingdom of Heaven "

The Primary Children's Hospital

by Marba C. Josephson

ASSOCIATE MANAGING EDITOR, THE IMPROVEMENT ERA

THE foregoing is but a sample of the multitude of letters that come to the hospital and the general board offices from grateful parents and patients. Many of the former patients make special trips back to the hospital to express the gratitude they feel for the help they have received. But even if no thanks were expressed, the work of the Primary Children's Hospital would go forward because of the real satisfaction that those connected with it experience in giving of service over and above the call of duty.

From the moment in 1911 when Sister Louie B. Felt and Sister May Anderson conceived the idea of establishing some method by which children could be helped to overcome their handicaps until the present, doctors, nurses, and volunteer workers have responded to the call of the little ones and have labored valiantly to correct or minimize their problems.

Even a cursory glance through the records will astonish the most casual

reader with the tremendous amount of good that has been accomplished during the past forty-one years of operation. Even before there was a Children's hospital, those who needed attention were sought by the general board of the Primary Association and taken to the Dr. Groves' Latter-day Saint Hospital where they were given operative care. Both Sister Felt and Sister Anderson were so fired with their plan that they readily converted others to it. The First Presidency heartily concurred. Unstintedly Sister Felt and Sister Anderson gave of their energy in raising funds for this great cause. From their efforts and those of succeeding presidencies and general boards has stemmed the inspiration that has carried the dream to the individual wards and stakes and brought it to fruition in the beautifully complete Primary Children's Hospital at 12th Avenue and D Street that overlooks the valley of Salt Lake.

Great as has been the satisfaction of the operative care given at the

L.D.S. Hospital, the post-operative care for children has not been so successful. Children need more freedom than regular hospital routine can afford. They need loving, personal tendance during their convalescence. Finally, the First Presidency, made aware of the need by the Primary Association, encouraged the presidency to study what had been done in other areas for young people. As they investigated, they learned that they were pioneering in a new field.

In 1922, eleven years after the plan was first initiated, the Primary Children's Hospital opened its doors on North Temple Street, directly north of the Tabernacle, in a home that the Church had renovated and equipped. During the thirty years of its operation at that location, 5,907 "in" or resident patients and 3,498 "out" patients (those who come for remedial treatment but live at home) have been served within its walls. Referrals

(Continued on following page)



The Primary Children's Hospital view from Eleventh Avenue and D Street.



Some Indian children at the nurse's station.



Robert, at home on the desert again, after being a patient in the hospital.

(Continued from preceding page)

come to the hospital chiefly through the bishops who may know of worthy children, not necessarily members of the Church, who may need professional assistance; they also come from the public health department, social workers, the Department of the Interior.

To those who visited the hospital on Twelfth Avenue during "open house" it was evident that the institution is a model of what a children's hospital can and should be. Certainly, the vision had been executed into a reality; and the architect, George Cannon Young, put his best energy into the realization of this beautiful, well-executed plant.

The entrance hall bears Christ's injunction, "Suffer the little children to come unto me, for of such is the kingdom of heaven." The colors of the room are soft and yet pronounced enough to be inviting to children, and a merry canary sings its gay song to interest them. Flowers and some beautifully carved wooden storks that were sent as a gift to the hospital from South Africa serve further to enhance the room. The wards of the hospital are also beautiful with colored transparencies that invite, and colors that please, as well as with the all-essential cleanliness. Play and schoolrooms, a beautiful library, murals that entertain afford opportunities for development so essential in establishing mental health.

Statistics become at best lifeless, meaningless figures, but when they are translated into personal histories, they become vibrant accomplishments. Let us consider a few of these

cases. Tony is a Navajo Indian who at two and a half years of age weighed fifteen pounds. He was so weak and lifeless that it was difficult to get him to respond to any medical or nursing care. It took a nurse an hour to feed him with a medicine dropper three times a day. When she had finished, Tony often would lose the entire ten ounces of milk. He was so listless he made no response to anything. Yet one month later he was playful and desired attention. Today, at four years of age, he is a wide-eyed little boy who plays with a truck and other toys and is alert to everything about him. He can now stand alone and is able to feed himself.

At the present time there are six Indian children in the hospital. Each

nurse has her particular "children," and the one who mothers the Indian children was herself for two years the only white girl on an Indian reservation in Arizona. She rode her white burro to school with the Indians, played with them, and learned their language. She remembers enough of it today to be able to say good morning and good night in their native tongue and to sing one or two of their Navajo songs. It was a thrilling sight to go to the hospital and see the Indian children gathered at this nurse's station; they watched her and ventured a word or two to show their appreciation for her friendship and love for them. She proudly stated that the Indian children hold their mouths wide open in order to take their medicine. "But," she added



Two Primary sessions are conducted weekly—one for the younger children and one for the older.



A variety of activities keep "out" patients occupied while they wait the doctors' attention.

Tony's interest in toys was matched only by his interest in the camera.

as an after-thought, "all children are better than adults to take medicine."

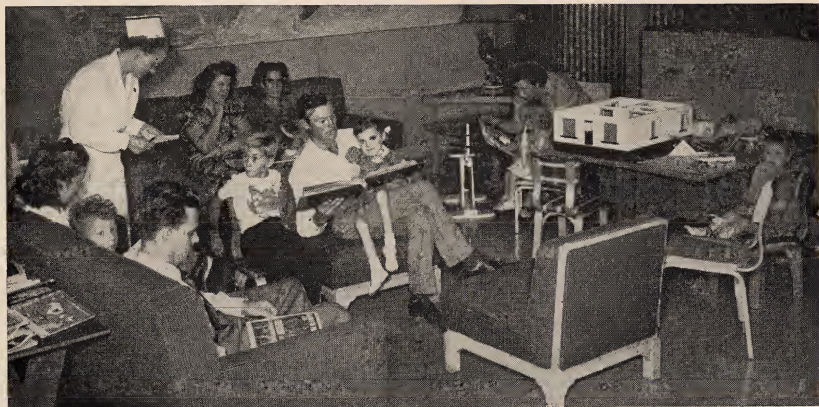
One doctor responds especially to these Indian children. Like the nurse he said that they are a humble yet proud people. One evening he went to the ward where they were sitting. He put on an Indian headdress and started to dance a bit. One of the boys began to chant in his clear soprano voice. One after another the rest joined in, to the doctor's delight.

The hospital has developed an interesting method to keep active the interest of the parents. They are asked to send pictures of the family occasionally, so that the young patient may see them and keep his interest active, too. In this way affection grows in the hearts of all members

(Continued on page 734)



A doctor checks two tiny patients.



Children waiting in the "out" patient clinic for treatment.

PUT ON



—Photograph by Camera Clix
 "Christ Stilling the Tempest."—Painting by Anker Lund

IN MY home ward chapel in Salt Lake City, is a beautiful stained glass representation of Christ in the garden of Gethsemane. As a powerful light shines through it, we see the Savior in an hour of great decision.

We behold him sorrowful unto death,

... for behold, he suffereth the pains of all men, yea, the pains of every living creature, both men, women, and children, who belong to the family of Adam.

And he suffereth this that the resurrection might pass upon all men. (II Nephi 9:21-22.)

In supreme agony of body and anguish of spirit he prayed:

... Father, if thou be willing, remove this cup from me: nevertheless, *not my will, but thine, be done.*

And there appeared an angel unto him from heaven, strengthening him. (Luke 22:42-43. Italics author's.)

We are not told what that holy angel said and did; it may well be that he reminded Jesus that "according to the great plan of the eternal God there must be an atonement made for the sins of the world or else all mankind must unavoidably perish, except it be through the infinite and eternal sacrifice which should be made." (See Alma 34:8-10.) We can further imagine that the angel strengthened the Lord by saying:

On thee alone man's fate depends,
 The fate of beings all.
 Thou shalt not fail, though thou art free—
 Free, but too great to fall. (Orson F. Whitney, Elias, Canto III, p. 20.)

The angel departed, and Jesus was left alone to make that choice eternal. "And being in agony he prayed more earnestly." His pain of body was more than any man could endure and live. In his own words the Lord himself has vividly described that awful anguish of his soul:

Which suffering caused myself, even God, the greatest of all, to tremble because of pain, and to bleed at every pore, and to suffer both body and spirit—and would that I might not drink that bitter cup and shrink—

Nevertheless, glory be to the Father, and I partook and finished my preparations unto the children of men. (D. & C. 19:18-19.)

Victory came to Jesus Christ when he decided, "*not my will, but thine, be done.*" That was the decision which made him the Savior and Redeemer of the world. As those glorious words are emblazoned on the painting in our ward chapel as a constant reminder to us, so should they be engraved in the heart of every true Latter-day Saint.

One Sunday morning when we came to the chapel, something had happened. The light behind the picture had been turned off. We saw nothing but a dull and darkened gray surface. There was no beauty discernible, no inspiration, no helpful message coming from the painting. All was veiled in darkness, and darkness is helpful to no one in making the crucial decisions of life. Yet we knew that all the elements of that masterpiece were there exactly as before on the stained glass; but the light had failed, and the power of the painting was gone.

How like our lives are to that window. Children of God, of chosen earthly heritage, blessed with the gospel, privileged to bear the priesthood of God, to be a light to the whole world, we darken our lives through transgression or indolent negligence. No light shines through us, and the power of our lives for good is gone.

Centuries ago, a gifted prophet in

THE IMPROVEMENT ERA

THY STRENGTH, O ZION!

by Archibald F. Bennett

SECRETARY, GENEALOGICAL SOCIETY

ancient Israel looked upon us living today and beheld our weakness when we might be strong and was troubled in his soul at what he saw. In prophetic fervor he cried out:

Awake, awake, put on thy strength, O Zion; . . .

Shake thyself from the dust; . . . loose thyself from the bands of thy neck, O captive daughter of Zion. (Isaiah 52:1-2.)

That clarion call remained a dark saying until in the days of the Prophet Joseph Smith, a good brother inquired:

What is meant by the command in Isaiah, 52nd chapter, 1st verse, which saith, "put on thy strength, O Zion?" And what people had Isaiah reference to?

The Prophet inquired of the Lord, and by revelation the answer was given:

He had reference to those whom God should call in the last days, who should hold the power of priesthood to bring again Zion, and the redemption of Israel; and to put on her strength is to put on the authority of the priesthood, which she, Zion, has a right to by lineage; also to return to that power which she had lost. (D. & C. 113:7-8.)

Isaiah well understood, so the Prophet Joseph understood, that Latter-day Saints, bearing the Holy Priesthood, are entrusted with a great world mission, (1) to establish Zion, and (2) to redeem Israel. To build up Zion we must build beautiful homes, noble places of worship, magnificent temples, and splendid cities, until Zion becomes the praise and glory of the whole earth. We must purge ourselves from all iniquity and live lives of purity and service, excelling in literature, art, and music, in scientific and mechanical knowledge, in useful manufactures, in all that will embellish and bless and beautify, in the practice of good government, in wisdom and intelligence; setting a pattern to the people of the world, so that their great ones will come to Zion to learn wisdom, to teach to their own people.

There is further great work to do. Israel scattered over the earth must be taught the truths of the gospel and gathered to the appointed places. Jerusalem and the Jews must be restored to their former grandeur; the Lamanites must be redeemed and flourish; and the ten tribes be restored to their former blessings. Not alone must we save Israel living today, we must be saviors also to all the faithful of former dispensations who are dependent upon us for their liberation and exaltation.

To accomplish such a mighty mission we must be divinely empowered and let the light of our life shine forth to all mankind. Jesus said:

. . . I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life. (John 8:12.)

That which is of God is light; and he that receiveth light, and continueth in God, receiveth more light; and the light groweth brighter and brighter until the perfect day.

. . . And if you are purified and cleansed from all sin, ye shall ask whatsoever you will in the name of Jesus and it shall be done.

But know this, it shall be given you what ye shall ask. (D. & C. 50:24, 29-30.)

Here is what may be considered an example of such an answer to prayer and a manifestation of the power of the priesthood.

I received a letter from Sergeant Wallace W. Ames, serving in Korea. It stated he was up the line in an advanced medical station. It was a dark and stormy night, just the kind the enemy loved to use for an attack, and the soldiers had little equipment with them to care for the wounded. As he stood guard, he thought in despair of how, if the attack came, there would be many wounded men, suffering and bleeding badly, with no possibility of getting them back to proper care. He realized that the enemy were drawing nearer by the second. Remembering that he was a convert to the Church and had been to the temple, to be endowed with "power from on high," he prayed. Concerning this he wrote:

After telling him [our Father in heaven] of our predicament I asked him if he would be with us and honor the Holy Priesthood which he had given me. Reminding him of the manner in which he heeded the plea of Elijah and sealed up the rain in the heavens for three years, I begged him to withdraw the clouds from the sky and let the stars and moon give forth their light to our soldiers, so they would be able to see the enemy and not be overcome by them. If he would only forgive my sins and weaknesses on behalf of those men for whom I feared that night! I asked this blessing through the power and authority of the Holy Priesthood and in the name of Jesus Christ.

Within ten minutes my buddy joined me to stand watch. As he did so, he said, "Did you notice how fast the clouds cleared out of the sky just now? I've never seen the stars shine so brightly. If I were a religious man, I'd think this was one of those miracles they talk about."

The soldier in deep humility gave thanks. He ended by saying, "Our casualties were very light that night."

The Lord in his revelations has defined a temple as a place where his chosen children are endowed with power from on high. Elder John A. Widtsoe has said:

And what is power? Knowledge made alive and useful—that is intelligence; and intelligence in action—that is power. Our temples give us power—a power based on enlarged knowledge and intelligence—a power from on high, of a quality with God's own power.²

The temples furnish superb opportunities for spiritual growth.³

Men grow mighty under the results of temple service; women grow strong under it; the community increases in power; until the devil has less influence than he ever had before. The opposition to truth is relatively smaller if the people are engaged actively in the ordinances of the temple.⁴

Those who give themselves with all their might and main to this work receive help from the other side. . . . Whoever seeks to help those on the other side receives help in return in all the affairs of life. I can think of no better preparation for one's labor on the farm, in the office, wherever it may be, than to spend a few hours in the temple, to partake of its influence and to give oneself unselfishly for the benefit of those who have gone beyond the veil. The things of the spirit are the great things of life. Things material come and go, they vanish, they are temporal; but things spiritual live and endure and never fade, never end. The strong men in this Church and kingdom live the spiritual life. Help comes to us from the other side as we give help to those who have passed beyond the veil.⁴

(Concluded on following page)

²The Utah Genealogical and Historical Magazine, 12:55.

³Joseph Smith—Seeker After Truth, p. 245.

⁴The Utah Genealogical and Historical Magazine, 12:51.

⁴Ibid., 22:104.

PUT ON THY STRENGTH, O ZION !

(Concluded from preceding page)

He who would illumine his life with intelligence and power from God, the power of the priesthood, should decide now to live worthy to enter the temple and serve there regularly, that his life may be one of spiritual power. Yet, incredible as it may seem, some hesitate to make that momentous decision.

Anciently the symbol of a slave was a metal band clasped around the neck. Slavery has been abolished from among us, that is, bodily servitude, but there are also slaves of the spirit. The poet Lowell truly said:

They are slaves who dare not speak
For the fallen and the weak.
They are slaves who will not choose
Hatred, scoffing and abuse,
Rather than in silence shrink
From the truth they needs must think.
They are slaves who dare not be
In the right with two or three.

Too many of us have permitted Satan to fasten around our necks his bands of enslavement, thereby holding us back with his chains from the greatest blessings. No wonder Isaiah cried out: "Loose thyself from the bands of thy neck, O captive daughter of Zion!" What are some of these badges of our captivity?

Here are some stock excuses of those who fail to attend the temples:

1. *Too busy, no time.* Sister Susa Young Gates related to me that she once asked her father how it would ever be possible to accomplish the great amount of temple work that must be done, if all are given a full opportunity for exaltation. He told her there would be many inventions of labor-saving devices, so that our daily duties could be performed in a short time, leaving us more and more time for temple work. The inventions have come, and are still coming, but many simply divert the time gained to other channels, and not for the purpose intended by the Lord.

The truth of the matter was well expressed by President Heber J. Grant:

I believe that if a person has a desire to do temple work he can find a way to do it. . . . I had felt for years that I did not have the time to go to the temple, but finally I got the desire to go, and from that time on I have had no difficulty in finding the time to go once a week. . . . I believe that if I can find the time to go to the tem-

ple and do temple work once a week there is hardly a man in the entire Church of Jesus Christ of Latter-day Saints but that can find time if he wishes to plan his work accordingly. . . . If you get it into your heart and soul that this is one of the most important things you as Latter-day Saints can do, you will find a way to do it. That is the one lesson of all others that I would like to impress upon you. (Power From On High, pp. 25-26.)

2. *No records of my dead available.* That statement is now entirely out of date. Multitudes of genealogists over the world have been raised up to search out, publish, and otherwise make available the genealogies of Church members. The miracle of microfilming has enabled us to gather one hundred million pages of original records from various states of the Union and a dozen foreign lands. This work is still going forward vigorously. Records are now at hand for almost every person in the Church. The Lord and the Church have done their part well. The Lord expects us to use the records he has provided.

3. *No money to expend for research.* The great cost of printed and microfilmed records has been borne by people of the world and the Church. The one who diligently seeks after his dead will find that his path is made easy and the cost of seeking light. Moreover, every person who can write can gather wonderful records by the right type of skilful correspondence, no matter where he may live. Our families in the Church today frequently are very large, and if these unite in organizations that are active, small amounts from individual members can yield large amounts in the total.

4. *No training for this work.* Training classes are being provided by the Genealogical Society daily, three nights a week. Day classes are also given. Several thousand have received certificates qualifying them to guide others. Brigham Young University has a home study course, courses during Leadership Week, and regularly scheduled college courses. A number of textbooks and guides in research are now printed and available for study. Whoever has the thirst for genealogical knowledge may satisfy that craving.

5. *No interest in genealogy; spending all time in working for the living.* The interest and the future of every

family among us is so intimately bound up with those of the dead, that we cannot so separate our interests. The best thing that can happen to the living is to labor for their dead. "Those Saints who neglect it do so at the peril of their own salvation." It is a true principle that as one engages in temple and genealogical work, great and enduring interest comes. The secret of becoming interested is to become active.

We might enumerate other bands about our neck, but the sum of the whole matter is this, as stated by President Grant, "the important thing is the desire."

The Savior gave us the guide to follow in making this important decision: "Father, not my will, but thine, be done."

The Prophet Joseph Smith was guided by a similar rule: "The object with me," he said, "is to obey God and teach others to obey God in just what he tells us to do." (*Teachings of the Prophet Joseph Smith*, p. 332.)

The Lord has made it very clear that it is his wish and his commandment that we, too, become saviors, to bring exaltation within the reach of all who are worthy. That should be all sufficient for us.

In the Book of Mormon we have a shining example of how one should decide when the choice is placed before him. Lehi told his sons it was "a commandment of the Lord" that they should go back to Jerusalem and endeavor to obtain the record of their genealogy. Some of them murmured and said it was a hard thing required of them. But the faithful son Nephi said:

. . . I will go and do the things which the Lord hath commanded, for I know that the Lord giveth no commandments unto the children of men, save he shall prepare a way for them that they may accomplish the thing which he commandeth them. (1 Nephi 3:7.)

May we all, every Latter-day Saint, pledge in our hearts that we will say with the Savior: "Father, not my will, but thine, be done." May we say, in the words of Joseph Smith: "My object is to obey God and teach others to obey God in just what he tells me to do." May we say with the courage of Nephi: "I will go and do the things which the Lord hath commanded."

THE IMPROVEMENT ERA

The CHISELER

by Jay Carroll



After the first five yards of the race, Joe Kovac knew he was outclassed.

THIS was the sort of thing that drove a man wild. Joe kept comparing himself with Marvin Dial—and coming out second best. And worrying if in another year he'd even have a job.

Why had the Cinnabar Mining Company hired Dial in the first place? Why, having hired him, did they assign him to work under Joe Kovac in plant number two? Joe could have told them it didn't take a college education to wrestle flasks of mercury from the collecting shed to a boxcar.

Dial, of course, claimed to have the answer. It had the sound of logic. "The company needs new blood. So they handpicked a bunch of young college men. We're going to learn every angle of production." His eyes were mocking. "In six months or so I'll be your boss, Joe."

Clenching his fists till the nails dug into the skin, Joe climbed onto the fork truck. Man and machine became one. The pallet, with its load of mercury flasks, was raised and wheeled into the boxcar.

Only then was his temper under

control. He spoke evenly. "Maybe you *will* be the boss in six months; I don't know. But on this job we pride ourselves on moving mercury without punching holes in the flasks." Angriely he eyed the pool of quicksilver on the floor.

Dial smiled. "The trouble is," he declared, "they didn't teach me how to operate a fork-lift in college."

Dan Arthur walked into the collection shed. His eyes flashed at once to the quicksilver on the floor, the gashed flask on the pallet alongside. His brows furrowed. "New man?"

Joe opened his mouth, then snapped it shut as Dial chimed in, "I'm not as expert as Joe with a fork-lift. But the lift would handle better if it wasn't low on hydraulic fluid. It would pay us to give our handling equipment routine maintenance once a month, Mr. Arthur."

Dan grunted, and drew his lips to a tight line. "Have the fork truck inspected, Joe. Let me know what you find out."

When the boss had gone, Joe

whirled to face Dial. "If you think there's something wrong with the equipment, tell me—not the boss," he snapped.

"You're the man who's been here three years," Dial snorted. "You're the man who knows all the answers. I can take care of myself without any help. You better do the same—if you can."

Later, Joe rehearsed the thing in his mind. A man, through clumsiness, gouges a flask of mercury. The fellow admits nothing. Instead, he calls attention to faulty equipment. Promptly the clumsiness is forgotten.

It was, he considered, essentially cheating. When you made a mistake, you admitted it and tried not to make the same mistake again. When you had bones to pick with another individual, you picked them straight.

Not Dial—he said one thing and meant another. The man had no conscience.

That afternoon Joe dragged himself to the plant superintendent's office. "Dial was right," he said. "The

(Continued on page 773)



—Copyright by Philip W. Tompkins
These spires rise nearly two thousand feet above the lower valley. Some idea can be gained by contrasting them with the figure in the foreground.

SOUTHERN UTAH—

Land of Fantastic Shapes in Colored Stone

by Claire Noall

SOUTHERN Utah's fairyland of sculptured rock is anything but monotonous. Nowhere in the world can you find greater contrast in closely related rock formations than in the little-known areas of Kodachrome Flat—or the land of “standing holes”—Cathedral Valley, and the Lost Valley of the Goblins.

Each formation is at the foot of a giant terrace or reef that together help to make a grand, if somewhat roughly outlined, stairway from the middle of the state of Utah down to the Colorado River.

In Kodachrome Flat, the land of petrified holes, tongues of stone from

150 to 200 feet in height reach up from an elbow of the desert in graceful solitude. They are of various colors and compositions, and are so uniquely different from anything else in the whole plateau region, that even geologists are not entirely certain of their origin. They dot the hillsides like exclamation points against a brightly baroque backdrop, twenty miles east of Bryce Canyon.

Epochs ago vulcanism seems to have produced some geysers whose channels were eventually capped by sandstone. If so, the mineralized water in the channels gradually solidified. Then the sandstone, and

in some cases the walls of the geysers themselves, weathered away. And today the hardened cores of the water channels are left standing in these delicate cylindrical columns.

Burnett Hendryx guided us into this valley. We followed the slow and tortuous path of the Mormon Pioneers to what was once Thorley's Pasture. In all Southern Utah there is neither stream nor oasis which does not bear the stamp of the Latter-day Saint colonization. In the late 1860's, when following Indian braves during Chief Black Hawk's wars, Mormon scouts saw from the rim of various plateaus inviting grazing lands far below. Some of the settlements which followed in the wake of these Indian raids still survive. Others have been abandoned; but no matter where the tourist penetrates, he cannot help realizing that he is tracing the desert-ridden footsteps of the colonist. The cattlemen ignored the sandstone formations for the sake of grass. We follow the paths of their horses to satisfy our curiosity and love of the spectacular in nature.

After skirting the Bryce amphitheater on the north, we “slid” down the face of the plateau into the valley which is home to the towns of Tropic, Cannonville, and Henrieville. At Cannonville we struck out south-eastward on the stockmen's sand-road toward the flat. Here we found the “standing holes”—the cores of solidified mineral water.

The gateway is guarded by a row of striking brown monoliths. We tried to look in all directions at once, exclaiming over this column and that. For each member of the party there was a favorite. Though widely scattered, several of these giant needles came into view from our parking place. Abandoning the station wagon, we walked over the field. One ribbon of mauve-colored calcareous stone was framed by the V-shaped branches of a dead black juniper. Against a handsomely clouded sky, a chocolate-shaded needle was still wearing its sandstone coat. The spire looked like a Spanish padre, frocked and girdled, who might have just wandered into the place—that is, within the history of mankind.

Another column, having only partially lost its protective coat of sandstone, suggested a half-peeled orange. But why think of food? We had only begun our expedition on foot. We had yet to explore numerous shimmer-

THE IMPROVEMENT ERA



—Photograph by Karl F. Kunkel

One of numerous biblical forms rising over one thousand feet from the desert floor.



—Photograph by Karl F. Kunkel

Wind-eroded monolith in Bryce in contrast to residual "holes" of Kodachrome Flat fifteen miles to the east.

ing bays as they receded between the promontories of the terrace from which this land was sculptured.

Finally, in the distance to the west, we framed through a near-by "V" of some dark juniper trunks, the enchanting wall of Rainbow Point, at Bryce. We realized again that this land was cousin to that, though unique in its own way.

Near at hand we soon saw in the wall of the terrace which forms the wide backdrop for our columns, one particular recess which impressed us all. The carved framework rose in translucent white, gray, and cream, with outer wings of pink and rose. In other bays, the shades merged from oyster whites, gray, and cream, into salmon pinks and brilliant reds. At times, even the somber red-brown and chocolate hues prevailed.

On the valley floor, individual shapes jutted into line, providing an axis of direction in one spot almost at right angles to another group of "soldiers" just a little farther on. Our imaginations had free rein to make what we would of any formation. The columns and monoliths are unnamed. The whole area is curtained with junipers, framing vistas for the camera at every turn.

Back at the station wagon, where we stopped for lunch, food was forgotten. Before the first sandwich was tasted, every camera was aimed at a marled tongue that sprang straight up from the face of the mountain. The stone tongue seemingly attempts to dominate the entire scene. But around us we had seen other spires so lovely that nothing sinister could possibly outmatch them.

We left the land of "standing holes" reluctantly. We had only begun to glimpse the entrancing sight. But we were now on our way to Grosvenor Arch, a near neighbor.

Penetrating the desert still farther, we rounded the rim of an abrupt draw. Our eyes were open for the natural bridge. It was not hard to find. It stood almost beside the road. It is actually the terminal of a minor terrace. In tones of pale yellow and deep buff, it rises 300 feet from the desert floor and breaks into a double arch at the top. The two windows are of such unequal size that we called one of them the master's, the other the mistress's.

On our return to the Paunsagunt Plateau (into which Bryce Canyon is carved) we recrossed the Paria River.

(Continued on page 758)

"Duckbilled Platypus," one of many strange forms in Goblin Valley.

—Photograph by Karl F. Kunkel



"Totem Pole"—probably a solidified geyser channel.

—Photograph by Burnett Hendrix



Rose-colored petrified "standing hole."

—Photograph by Burnett Hendrix



LOVE YOU MORE

by Lucy Margaret Clapp

MY, BUT it was hot! With an apron corner Vinnie Holcomb wiped the sweat running down her face. 'She glanced at the thermometer fastened outside the kitchen window. Eighty-six in the shade. What a day for canning! But she had made good headway. The snap beans were in the jars now, the water bubbling in the washboiler on the oil stove; she had only to put the jars in the rack, and then they'd take care of themselves for the next three hours.

Well, this awful steamy heat couldn't last much longer. Vinnie looked at the calendar on the wall. The tenth of August! Why, she thought, startled, this was our wedding day—seven years ago. She turned it over in her mind, recollecting. Whether the weather had been hot or cool, she couldn't recall, but she still remembered the sweetness of Joe's kiss at the close of their marriage service. How could she, or Joe, either, for that matter, have overlooked this date? They'd been so full of hope and ambition then; so sure they could manage life, not let it manage them, like they'd seen happen to some of their friends.

Yet, here they were now, on this run-down farm, working their heads off to buy it, because the doctor had ordered an outdoor life for Joe after his long bout with tuberculosis at the sanitarium. It was a good thing Joe liked farming, and the long hours out in the sun and open air had done wonders for him. But, oh, it was terrible to be so harried, so hurried, so pressed with past debts, that you completely forgot your own wedding anniversary. Only that chance glance at the calendar had saved her. Joe had never forgotten it before, either. Well, there was nothing to do about it now; she'd just remind Joe of it tonight—tell him she loved him as much as ever.

The beans were boiling now. She

should go out and work in the garden. She couldn't keep ahead of those pesky weeds. Marilyn and Avis were playing contentedly in their sandpile under the big maple, and baby Joey was asleep in his carriage in the comparatively cool bedroom. It was a fine chance to work outside.

Avis came in, urgently needing attention. The bathroom was a tiny room, once a pantry, opening off the kitchen. "It'll do for the summer," Vinnie had declared blithely when they first came here, carelessly scanning the faded, peeling paper, the cracked walls and ceilings, the chipped washbowl and toilet. "In the fall we'll do it over. Put in a tub and shower, too," she'd added optimistically.

"Don't want the world with a gold fence around it, do you?" Joe had responded, laughing a bit at Vinnie's daydreams. "But fresh paint and paper will improve it a lot, anyway," he'd encouraged. "And we can do that ourselves on bad days."

Tending Avis now, Vinnie admired that paint and paper job they'd done. But the fixtures were still the old ones. Wouldn't it be grand to walk up to Joe when he came in tonight, and hand him a check, saying, "For the bathroom, Joe. Our anniversary present to ourselves."

She smiled at her wild imagining. Joe wasn't given to counting his chickens before they were hatched, like she was, she reflected ruefully as she took Avis back to the sandpile. How nice it was under that big maple. The leaves were so thick the sun just couldn't beat through. And a little rustling breeze was stirring underneath it. How she'd love to drop down in that wide shade and sleep and sleep. Supposing she did? What then? Well, there was just one answer. Those weeds out in the garden would keep on growing, thicker and tougher by the minute.

And no knowing when she'd have a chance at them again. No, better grab the hoe and get busy.

As Vinnie started in on the long rows of bush limas, pride thrilled her for a brief moment. Mrs. Barnes, a neighbor, had told her yesterday, via party line, that she, Vinnie, sure had a green thumb. Vinnie had deprecated the statement, but this afternoon, appraising the sturdy plants so heavily laden with clustered pods, she admitted to herself it might be true, though a green thumb probably meant that some people worked harder than others. To be strictly honest, she reminded herself, this garden was as much Joe's as hers. It was he who had plowed, harrowed, fertilized, and cultivated it. All she had really done was plant and transplant, hoe, hand-weed, and gather the harvest. But all this labor was paying off well. Some produce had been sold for cash, some canned. Since early June they had practically lived off the garden. Yes, it had been well worth while, Vinnie told herself firmly, leaning on the hoe a moment.

Two rows done. Her mind busied itself along with her hands. She wished she had time to bake a cake for tonight—trim it up with frosting and candles. But this garden work was really more important.

She wondered how Joe was making out. He'd gone into town right after lunch to get parts for the hayrake which had broken down. "Might as well kill two birds with one stone," he said, so they gathered together a load of garden stuff to sell. How they'd scrambled! She did hope Joe could find the necessary parts. August was flying so fast—in two or three weeks corn-cutting and silo-filling would be upon them, to be followed by the thousand-and-one things which clamored for attention before frost and cold weather.

For the next half-hour she amused

herself compiling a mental list of all the farm tools and equipment she'd like to surprise Joe with as an anniversary present. The deep rumble of thunder roused her from this. The sky was darkening fast. She ran to get the children under cover, also the chickens and turkeys. The baby was crying, but she couldn't stop to see to him. Oh, how she wished Joe were here! To Vinnie, these thunder showers were the bugbear of the summer—harder to endure than heat and work.

But she managed somehow—and the rain was long past before Joe came, the old truck rattling triumphantly into the yard. He had found the necessary parts and sold the vegetables and eggs.

In high spirits he counted out the coins and small bills, and Vinnie experienced the same feeling of elation while putting the money away. Ten dollars could be added to the farm purchase fund—the remainder must go towards the daily inevitable running expenses connected with a farm, home, and family.

The customary mad rush filled the late afternoon and evening. But finally the last chore was done, the children asleep, and Joe and Vinnie, according to custom, repaired to the small side porch. They both loved these few minutes of rest and relaxation and quiet talk salvaged from the end of the day. Side-by-side on the settee, Joe's arms went around Vinnie's waist, and her head found a comfortable spot against his shoulder. Another long, full day was done; these few intimate moments at its close were what gave value to life, made existence worth its daily struggle.

They sat in silence for a space, relaxing, resting. Vinnie spoke first. "Know what day this is?" she inquired archly.

"Sure," Joe replied. "August tenth."

"And doesn't August tenth mean anything special?" Vinnie hinted.

"August tenth?" Joe sounded puzzled. "Let's see. Oh, yes, the light dawns. Didn't I once promise to love, cherish, and honor a certain girl on that date?"

"What a memory!" Vinnie was gently mocking. "But you're right. And I still love you, Joe—just as much as ever."

"Me, too." Joe's voice was fervent. "I got the best of that bargain, Vinnie—the dearest girl in the world, OCTOBER 1952

but look what you got—a husband poor as a church mouse, and three youngsters to drive you ragged."

"No such thing," Vinnie protested stoutly. "The babies are darling, and so are you, Joe. Why, I wouldn't swap you for the richest millionaire ever!"

"Bless you, Vinnie!" Joe's voice was deep with feeling. "You'd be in the billionaire class if love alone could make you rich. But as it is," Joe reached behind him to pick up a package hidden under a carton on the wall shelf, "this is all I have for you. But it's crammed full with love and kisses. So 'open your hands and close your eyes, and I'll give you something to make you wise.'"

"Oh, Joe, how wonderful!" Vinnie was taken by surprise. So he'd been kidding—he hadn't forgotten after all.

Eagerly she did as he asked, and then Joe reached out a long arm and

switched on the porch light so that she might see. The red ribbon binding the package was stenciled in silver, "Corner Gifte Shop." It must be something extra nice if Joe bought it there. The Corner Gifte Shop catered to summer folk and tourists. Vinnie herself had never been inside, but she knew intuitively that it carried quality merchandise.

"Open it," Joe urged.

"Oh, Joe, I'm so excited! I haven't the remotest idea what it is." Her shining eyes, the color rising in her cheeks, made her again the girl of her wedding day. Joe, watching, felt his heart swell with pity and tenderness. If only she didn't have to work so hard; go without so much, he thought.

"Oh," Vinnie breathed. She had the wrapping off the box now and was peeking inside. "Oh, Joe, it's adorable!"

(Continued on page 762)



"Mrs. Barnes, a neighbor, had told her yesterday, via party line that she, Vinnie, sure had a green thumb."

"As Unto The Bow..."

by Edith P. Christiansen

PART TWO

SYNOPSIS

As a lad, Canute Peterson reluctantly left his beautiful, native Norway with his parents to come to America and settle in La Salle County, Illinois. There, after his father had passed away, he and his widowed mother heard the gospel from elders coming from nearby Nauvoo and were baptized. In their new Church activity they found fast and true friends, among whom were Kari Nelson, widow of Cornelius Nelson, and her daughter, Sara Ann.

NINE miles northeast of the city of Ottawa, Illinois, in this Norwegian settlement, there was a flourishing branch of the Church, numbering about one hundred Saints. They enjoyed such spiritual gifts as prophecy, healing, speaking in tongues, and interpretation of tongues.

In October of the year 1844, Canute went to Nauvoo to attend a conference. While there, he was ordained a seventy by President Rockwood and the presidency of the tenth quorum of seventies.

During Canute's stay in Nauvoo he worked on the construction of the temple. The following month Canute and Gudman Hougas were chosen, set apart, and sent to Wisconsin on a mission to preach the gospel among the Norwegians in Muskego, Wisconsin. Here they met the Danielsons, who joined the Church as did Lars Heier, five of his sons and two of his daughters. A branch of the Church was organized, over which Brother Danielson was called to preside.

From Muskego, Canute and Gudman went to Koshkonong where they met their old friends, Bjorne Anderson (Kvelve), and several others. The people were very indifferent, but several meetings were held nevertheless.

In the spring of 1845 the two returned home to LaSalle County. On the way they had to cross the Fox River, which was filled with floating ice and was very dangerous. There was neither bridge nor ferry, so there was nothing else for them to do except wade and swim the icy stream. Tying their clothes in bundles on

their heads, they plunged into the current and, swimming and wading, succeeded in crossing the river.

During the remainder of this year, Canute worked at odd jobs, and during the fall, he ran a threshing machine.

Many exciting, alarming, and unpleasant rumors concerning the conditions in Nauvoo were being spread. It was said that the Saints would leave Nauvoo and go westward towards the Rocky Mountains.

Canute was very desirous of receiving his endowments in the Nauvoo

Temple, and he was anxious to do so before such an exodus should take place, so he and several others made the trip to Nauvoo in wagons in January of 1846 and received their endowments.

Canute became aware that preparations for the great exodus were going forward day and night. The Saints were in feverish haste to complete preparations for leaving. Canute offered his services for this westward journey, but Brother Charles C. Rich, who was acquainted with the condition of Canute's mother, advised Canute to remain with her.

Bidding farewell to the Saints in Nauvoo, Canute and Gudman started home. Between Nauvoo and LeHarp, a small Illinois town, mobs pursued them, but the Lord was with them, and they reached home safely.

In the year of 1847, Canute hauled freight with his team and wagon between Ottawa and Chicago. In the fall of the year he traded his team to Mr. Vermett for forty acres of land, later selling the land to buy an outfit to go to Utah. In the year 1848 he worked in Ottawa for Dr. Howland, hauling lumber from a sawmill.

One day in June 1848, John Gabe, Canute's friend, came riding into Ottawa to tell him his mother had just passed away. Canute mounted his horse and rode home to LaSalle as



Nauvoo in 1846, with the Nauvoo Temple in the background.



"Nauvoo the Beautiful" taken from an early steel engraving.

fast as the horse could go. He was grief-stricken at his mother's death. Sister Dahl, when he reached home, told him that his mother had been cheerful and bright to the end, and she had died peacefully without a struggle.

Once again Canute felt the desolation of losing a beloved parent. His mother's death served to intensify his desire to go to Utah to be with the Saints there, so he gradually began to make the necessary arrangements. Finally on April 18, 1849, a company of twenty-two Saints left LaSalle for the trip to Utah. In this company were Brother Gabe and his family, Sister Dahl and her family, Brother Shure Olson and his family, and several young people among whom were Canute, Sara Ann Nelson, and Chris Hayer. There were six wagons in the company.

When Sara Ann told her mother and family that she wanted to go to Utah with this company, it was an occasion for great sorrow in the Nelson household. Sara Ann was the only one of the family who had joined the Church. When it came to giving up her precious daughter to make this long, dangerous journey to a new country and with this extremely unpopular religious sect, her mother could hardly bear it. She cried and pleaded with Sara Ann not to go. Yet, difficult as it was for this lovely young girl to tear herself away from her mother and family, the strength of her faith and her testimony were more powerful than even her love for her mother or herself. She felt that this was God's will, and she

was willing to make any and all sacrifices for the Church.

Just before she left, she went to the old willow tree, cut off some branches, tenderly wrapped them in moss, paper, and cloth, in order to keep them damp, so that she could plant them when Utah was reached and the long journey was finished.

Hoping against bitter hope that Sara Ann would weaken and return to them, her mother sent a brother, Peter, to accompany Sara Ann along the journey for a hundred miles in order that she would have someone to return home with if she should change her mind about going. After traveling with the company for more than a hundred miles and still finding Sara Ann firm in her determination to go to Utah, Peter tearfully bade his sister farewell and returned home to LaSalle.

Canute rode with Peter back along the trail a little way in order to have a farewell chat with him. Canute told Peter that he would look after Sara Ann and see that no harm befell her. Coming back, Canute rode by Sara Ann's wagon, chatted with her, and tried to cheer her up. In a short time she felt better as her unflinching good humor manifested itself.

The company traveled along for about two hundred miles, finally coming to the town of Burlington, Iowa, which they found deserted. All of the streets and porches had been strewed with fresh lime, and this, they learned, was because of a cholera epidemic the city had experienced.

The little company passed by as quickly as possible, not stopping to

make camp until eight miles from the city. Under the able direction of Canute, who was already showing unusual ability as an organizer and leader, they camped on the banks of a beautiful stream.

The sun had just gone to rest, leaving the last lingering warmth with which it had bathed the earth all day. The birds in the trees around the small rippling creek were chattering and singing, trying to add their last bit of beauty to the day. Sara Ann, with a pail in her hand, sat down on the banks of the creek a little way from the group and, taking off her shoes and stockings, thrust her tired feet into the cool water, then taking down her braids she began brushing her long, glistening, chestnut-colored hair. She was thus engaged when she heard a footstep close beside her. Looking up, she saw Canute with a broad smile on his face. Startled, she took her feet out of the water and began to put on her stockings, embarrassed to be so seen, especially by Canute, whom she greatly admired.

"Don't move," he remonstrated, "I didn't mean to intrude, but when you stayed so long, I began to worry and came to see where you were. You make a very beautiful picture sitting there with your feet in the water and your lovely hair rippling in waves."

Sara Ann blushed, smiled up at Canute, and replied that she had not been able to brush her hair for several days, and she felt that it was quite dusty from the traveling.

For a while they laughed and

(Continued on page 751)

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SPECIAL AGENT*

by J. Edgar Hoover

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with Ken Jones

degree, that in these United States truth has substance, and justice will not be denied. If the accomplishment of that mission requires that he surrender his life, the agent will do so, just as Sam Cowley did—and as a score of special agents have done before and since.

went to college, he served as a missionary for the Mormon Church. Then he worked in summer months to put himself through Utah State Agricultural College, at Logan, Utah. Later, he worked during the day so he could get his law degree in a night course at the law school of the George Washington University, Washington, D.C. While attending college, he had sold knit goods for a Utah knitting mill—a job I'm afraid many a young college man of today would consider beneath him. But Sam had no false pride. There wasn't a pretentious bone in his body although he was honestly ambitious.

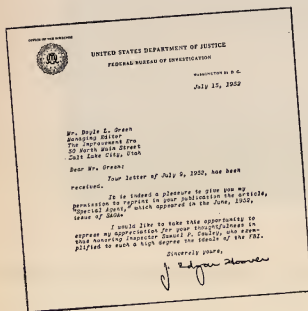
Soon after Sam Cowley came to us for training as a special agent, I began to get reports about him from his superiors.

"I feel that he has executive ability which will merit promotion," wrote one. "He voluntarily works too hard," reported another. "He has the habit of consistently doing things right," said a third. "Of unquestioned loyalty"—"absolutely reliable"—"utterly dependable"—this was the kind of comment I read in the record when, in 1934, I congratulated Sam Cowley on his elevation to the rank of inspector.

"Find John Dillinger," I told Sam. "Stay on him. Go anywhere the trail takes you, and capture him alive, if you can, but protect yourself."

When Sam Cowley got those simple orders, it was all over for Public Enemy Dillinger although of course he didn't know it. The hard work of the investigation being conducted by Sam's special squad was suddenly intensified when we received word that Dillinger was thinking of going to a movie at one of two Chicago theaters the next night. The tip was verified, and the vicinity of each theater was carefully scouted so that all avenues of escape might be covered when the time came. Sam's work was

(Concluded on page 732)



WHEN the final challenge came, Samuel Parkinson Cowley faced death unflinchingly across the sights of a Thompson sub-machine gun. Lester Gillis, alias "Baby Face" Nelson, and his lieutenant, John Paul Chase, ended Sam Cowley's career in a blaze of gunfire and a hail of hot lead. Gillis' career as a vicious mad-dog murderer ended at the same time in the point-blank gun duel, although both men survived the immediate scene. Inspector Cowley died within hours at a nearby hospital. Gillis' bullet-riddled body was found later in a lonely roadside ditch where it had been dropped from an automobile.

I knew Sam Cowley well. When I say he was the bravest man I have ever known, it is not because he shot it out with Nelson nor yet because he directed the manhunt which trapped another public enemy, John Dillinger. Many another special agent of the Federal Bureau of Investigation would have acted precisely as Sam did in similar circumstances. Some people don't realize that when a special agent of the FBI faces a gangster and known killer, the agent is not just another man with a badge and a gun. He is a man with a badge, a gun, and a mission in which he believes. That mission is to prove to any who may doubt, be they of high or low



Samuel P. Cowley

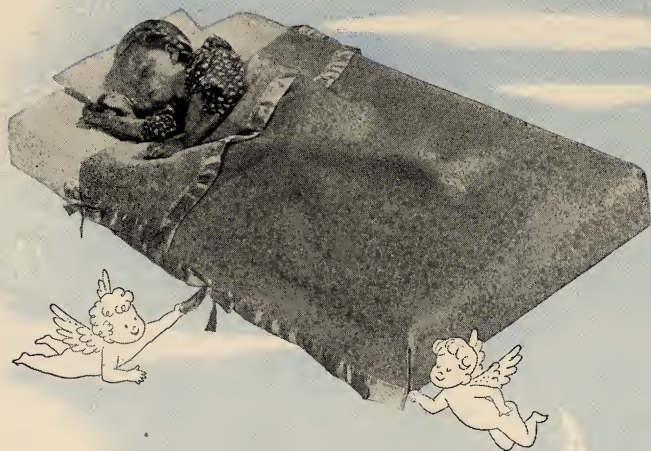
Sam Cowley's courage was beyond heroics. He was brave enough to be scrupulously honest in little things as well as big things. He didn't accept the easy way out by a half-truth, a white lie, or a turned head. It is said of Sam by those who knew him best that he never told a lie in his life. However that may be, I know for a fact that he knew what was right and did what was right, regardless of provocation. That's the kind of courage that can carry a man proudly from the cradle to the grave.

Life wasn't easy for Sam. Before he

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(Oscar Theodore Barck, Jr., Nelson Manfred Blake. Macmillan Co., New York Revised Edition 1952. 903 pages. \$6.50.)

THIS revised edition of "A History of the United States in Our Times" will afford the serious student of history a comprehensive picture of a country that has become increasingly important in world affairs. This edition includes the outbreak of the Korean War together with the problems that this event precipitated both in this country as well as in the rest of the world.

The book is a thoughtful presentation of events which in the past fifty-two years have shaped the United States policies and projected her into the world picture.—M. C. J.

THE YOUNG GEORGE DU MAURIER

(A selection of his letters, 1860-67) (Edited by Daphne du Maurier. Doubleday & Co., Garden City, New York. 1952. 307 pages. \$4.50.)

THIS series of letters reveal the character of a young man during the sixties, when plush sofas and billets-doux were the rage. While the setting has changed from that day to the present, young men's interests are much the same, and those who deal with them will find the book affords an insight into young men's minds.

George du Maurier first won acclaim for his drawings, but later he became known for his writings, notably *Peter Ibbetson* and *Tribly*.—M. C. J.

SURVIVAL OF LEGENDS

(Roselle Williams Crawford. The Naylor Co., San Antonio, Texas. 1952. 94 pages. \$2.00.)

THE author's subtitle of this book indicates the purpose for the study: "Legends and Their Relation to History, Literature and Life of the Southwest." The Southwest includes Texas, Oklahoma, Kansas, Nebraska, New Mexico, Colorado, Arizona, Utah, Nevada, California, and Mexico. As the author suggests, this book may prove stimulating to others who wish to do further research on this subject. Certainly, the book affords interesting reading for residents of this area.—M. C. J.

WINSTON CHURCHILL

(Robert Lewis Taylor. Doubleday & Co., Garden City, N. Y. 1952. 433 pages. \$4.50.)

FOR some delightful, informational reading on one of the great figures

of our day this book is the answer. The author has a rare knack of turning a phrase that is comparable to Churchill's own rapier-like ability with words. Churchill's life has been dramatic and colorful, and although we may not approve all he does or says, we cannot help being interested in the life he has led and the activities in which he has participated. As much as any other person, he has shaped the history of England through the period of his participation on the political scene.

—M. C. J.

CANDLE IN THE NIGHT

(Elizabeth Howard. William Morrow & Co., New York. 1952. 223 pages. \$2.50.)

A DELIGHTFUL story from bygone days, this will prove delightful reading for teenagers. The time was 1812, and the place was Detroit. But Tamsen Bradford had a long trip overland and a trip by boat across New York state before she reached Detroit. Her experiences on the trip and after she arrived will fire the imagination of any reader. Tamsen's character will afford a worthy example to young women.—M. C. J.

THE CITY BOY

(Herman Wouk. Doubleday & Co., Garden City, New York. 1952. 348 pages. \$3.50.)

THE author in some measure does for the city boy what Booth Tarkington and Mark Twain did for the small town boy. Herbert Bookbinder is the hero, a fat, little, eleven-year-old hero, whose love for a red-headed little girl led him into all kinds of dizzy adventures. It is a book that parents and teachers will do well to read for the insight it will give them into the minds and mechanisms of little boys—and for the sheer enjoyment they will get from the reading of this delightful novel.

—M. C. J.

THE MANY LIVES OF MODERN WOMAN

(Sidonie M. Gruenberg and Hilda S. Krech. Doubleday & Co., Garden City, N. Y. 1952. 255 pages. \$3.00.)

THIS is a thought-provoking book, that women especially will do well to read and ponder. While the conclusions the reader may reach may vary from those of the authors', the result will be that the reader will be stirred to new understanding of her work as woman, wife, mother—and member of a widely developing community.

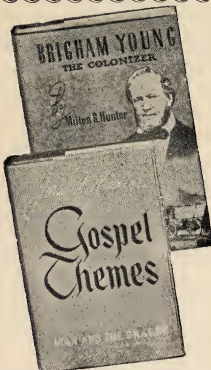
—M. C. J.

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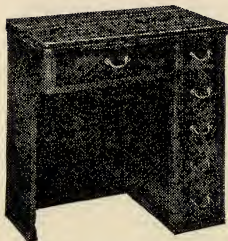


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Special Agent

(Concluded from page 728)

done well. FBI agents, in cooperation with members of the East Chicago, Indiana, police department, formed the cordon from which Dillinger could not escape. As the infamous public enemy walked from the Biograph Theater in Chicago on the night of July 22, 1934, FBI agents began to close in. Dillinger reached for his automatic in a futile effort to escape, and the agents opened fire. One gunman was finished.

A few months before, in April, Lester Gillis, alias "Baby Face" Nelson, had shot and killed Special Agent W. Carter Baum. The gunman actually signed his own death warrant in Baum's blood because Sam Cowley immediately set about the job of running the gangster to earth and removing him from a peaceful society.

It took Inspector Cowley about six months to corner his quarry in the vicinity of Lake Geneva, Wisconsin. The first of Sam's men actually to make contact with Gillis were two special agents he had pulled off another investigation in the Chicago area. The nature of this investigation was such that the men were driving an inconspicuous old car—a 1928 model Ford coupe—and were armed only with their service revolvers.

Thus lightly armed, and while driving north on the Northwest Highway near Fox River Grove, Illinois, the agents met another car speeding in the opposite direction. Gillis was at the wheel, his wife was beside him, and John Paul Chase, a confederate, was in the back seat. Their suspicions aroused, the agents turned their car in the road to follow the bandits, whereupon Gillis executed a full turn which placed his car behind the Ford coupe. From that position, as the cars sped down the highway, Chase opened fire on the special agents with a high-powered automatic rifle, shooting from the back seat through the windshield of the car in which he rode. The agents tried to return this fire with their revolvers, but found them ineffective under the circumstances. So they stepped on the gas and drew away. However, one of their lucky shots had pierced the radiator of the bandit car, causing it eventually to overheat and slow up.

Looking for Gillis, but hardly expecting to find him under such

dramatic circumstances, Inspector Cowley and Special Agent H. E. Hollis approached in an FBI car, bound for Lake Geneva. Coming suddenly upon the running gun battle, Cowley and Hollis immediately threw their own car into a tight turn and rounded in behind Gillis.

A little of this was enough for Gillis, who swung his car off the Northwest Highway and into a side road at Barrington, Illinois. Screeching brakes brought the FBI car to a stop about two hundred yards beyond the side road into which Gillis had turned and stopped his failing car. Sam had a machine gun, and Hollis had a shotgun. They came out ready to shoot but holding their fire until they were dead sure of their targets. Special agents take extraordinary precautions to avoid the possibility of wounding innocent citizens. Gangsters, of course, have no such compunction. Gillis and Chase took protection behind the stalled car and, as Helen Gillis, the gangster's wife, flung herself into a ditch, the pair blasted away at the agents. Both Cowley and Hollis went down under the hail of bullets. Hollis was killed instantly, and Cowley was mortally wounded. Both men managed to empty their guns as they fell, and their bullets took effect. However, Gillis and his companions were able to get into the FBI car, and the trio raced away.

The next day the body of Gillis, torn by seventeen bullet wounds, was found in a roadside ditch near a cemetery in Niles Center, Illinois—grim proof of the accuracy of Sam Cowley's marksmanship. Helen Gillis was taken into custody two days later, and Chase was picked up the following month.

The body of Sam Cowley lay in state in the rotunda of the State Capitol at Salt Lake City, Utah, where a guard of honor kept silent vigil as throngs of friends and appreciative citizens paid homage to a man who gave his life in defense of truth and justice. Many officials joined in paying tribute with moving valedictories to Sam Cowley when his funeral was held in the Latter-day Saints' Assembly Hall, on Temple Square. But I believe the tribute of his sister, Laura, was most appropriate. She said, "Sam died just as he lived—courageous and determined to do what was right."

I can only add a fervent amen!

THE IMPROVEMENT ERA

Housewives have their say-so in Radio



BY JAMES TAYLOR

A revolutionary idea in broadcasting, wherein housewives have a say-so about commercials, is a part of a new program which started recently on KSL Radio. It is called the *Housewives' Protective League* . . . and features me, James Taylor.

You see, the reason Mountain-West housewives have their say-so about the commercials on my two shows is simply this: KSL Radio and I believe in complete honesty. As long as we are guests in your home, we are not going to give you a lot of malarky about a product that isn't worth its salt.

Working for a radio station which does not have such high standards presents problems for conscientious announcers. Put yourself in the shoes of an announcer who has been given a proprietary drug commercial to read—you don't know that the medicine will do any harm, but you are not too sure that it will do any good, either.

In fact, in your own mind you think it would be a waste of money to buy even the small economy size package, so your conscience takes a beating every time you read the commercial.

On the *Housewives' Protective League* program you'll never hear me give a commercial just for the sake of making money. Not me; not on KSL Radio.

The advertising of proprietary drugs, certain cosmetics, loan com-

panies, alcoholic beverages, tobacco products, private label groceries, and accounts stressing credit will not be accepted for advertising by the *Housewives' Protective League*.

Here's why:

Unique feature of the *Housewives' Protective League* is its Testing Bureau—a group of volunteer local housewives who test and approve every product advertised on the programs. Unless the housewives in the Testing Bureau approve of the product, its advertising claims, and the sale price, it cannot be mentioned by me on the *Housewives' Protective League* programs.

A friend of mine, Paul West, who directs a *Housewives' Protective League* show in San Francisco, has built himself a tremendous following in the City by the Golden Gate because of his complete honesty with his listeners. When Paul West tells his listeners about a product, they know that they are hearing the truth and that they can buy with confidence.

This might sound like a Ripley to you, but here's a little story about Paul West that's absolutely true.

For several days he had been telling his listeners about a foreign-made automobile—he didn't blow it up real big and make all sorts of fabulous claims for the car. He just gave down to earth facts on what the car would—and what it wouldn't—do.

When he got off the air, he received a call from a listener who wanted to buy one of the cars. Paul asked him if he had ever seen one of the cars and the man said, "No, but I want one anyway."

"How do you know you do if you've never seen one?" my friend asked.

"You said it was a good car and that's good enough for me. Will you have one ready for me by this afternoon?"

Well, Paul West was flabbergasted. But he called the automobile company and told them what had happened and asked them to have the car ready.

That afternoon a man walked into the showroom, asked for his car that Paul West had ordered for him, wrote them out a check, and drove away.

Now I can't say that that sort of thing will happen here, but it is the sort of confidence and honesty you will learn to expect on the *Housewives' Protective League* programs on KSL Radio.

We will present for your approval two shows daily Monday through Saturday. We call the first one "*Sunrise Salute*" because I visit with you from 5:30 to 6:15 in the morning. My *Housewives' Protective League* show comes to you from 4:45 to 5:15 in the afternoon.

Be listening for me, won't you?

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For Dinner



For Luncheon

**For
Family
Dining**



**HOTEL
UTAH**

Max Carpenter, Manager

"...of Such Is the Kingdom of Heaven"

(Continued from page 717)

of the family, even though they are separated. It was an experience to see a picture of three Navajo women—mother, grandmother, and aunt in their native costumes—which had been sent one of the patients. One little Indian boy, Robert, recently sent to the nurses in the hospital a picture taken of himself back home again, adjusting to his renewed life there, and fully accepted by the tribe because his peculiarity had been cared for.

A little girl, Marlina, came to the hospital from her home town in California, where following an operation, she went into shock, and surgery could not be completed. She was admitted to the Primary Children's Hospital on June 6, 1952, at two and one half months of age. The doctors operated, cutting along the former incision. They found that her small and large intestines, her spleen, and her stomach were all crowded into her chest cavity. The doctors gently reduced these organs into their proper position and tested her left lung, which was small. Finding that it would hold air, though it was hypospastic, they placed two rubber catheters in it and closed the incision with the finest silk thread obtainable. In August, three months after the operation, the doctors spoke of her as the wonder baby. She weighed eight pounds and was demanding attention. To be sure, she received it, too, for no one could resist her beautiful black eyes and the long black hair that was tied out of her eyes with a gay ribbon.

It is surprising to learn that 184 stakes and ten missions have had small patients benefit from the services of the children's hospital. And it is likewise significant to know that many non Latter-day Saints have been treated there. During the war a little Japanese boy came into the hospital. His spirit has been dulled until he was evasive with the nurses and would not tell them anything. One day he asked to go to Primary, which is held weekly at the hospital as is Sunday School. He became interested and went again and again. Finally, he asked that he be permitted to enter into the activities and even asked that he be given the opportunity to pray. This spiritual

THE IMPROVEMENT ERA



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In the 341 years since the King James Version, dramatic discoveries of ancient manuscripts have shed new light on the Scriptures. (In a long-forgotten cave near the Dead Sea, for example, shepherds chanced

on the Isaiah Scroll—a nearly complete text dating from about the time of Christ.) We now know that the King James Version is at times erroneous and misleading.

The Revised Standard Version is based on the most authoritative manuscripts—some earlier than any previously known.

A Bible for the Family That Already Has a Bible

If you have too seldom opened your Bible because the way it is written makes it hard to understand, the Revised Standard Version can bring an exciting new experience.

Here is a Bible so *enjoyable* you'll find you pick it up twice as often. Its clear, simple language makes Bible-reading a rewarding pleasure your whole family will want to share. And as it strengthens your understanding of God's Word, it will bring renewed inspiration to you and to those you love. Indeed, this new Revised Standard Version of the Bible can literally change your life, bring you greater peace of mind.



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—Bishop Henry Knox Sherrill.

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—Dr. Harry Emerson Fosdick.

Even the way it's printed makes the Revised Standard Version easier to read! The large legible type has plenty of white space between the lines. Chapter numbers are large, for convenient reference; verse numbers are small and light, so they do not interrupt the flow of reading. Punctuation is modern, logical. Poetry is printed in verse form—as poetry should be.

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King James Version

1 Cor.
10:24

Let no man seek his own, but every man another's wealth.

Psalms
119:147

I prevented the dawning of the morning, and cried: I hoped in thy word.

Revised Standard Version

Let no one seek his own good, but the good of his neighbor.

I rise before dawn and cry for help; I hope in thy words.

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"...of Such Is the Kingdom of Heaven"

(Continued from page 734)

development occurs along with the remedial care. In the evening the children gather for their prayer. Each child takes a turn in praying. One evening a lad was asked whether he would like to lead in the prayer. He said that he had never prayed and could not. One of the other boys spoke up, saying that he would help. He said that he himself had not prayed until he had come to the hospital. The prayers are as individual and different as are the children who offer them.

Some years ago a little girl came to the hospital with club feet. They were operated on, and corrected to a large extent; in gratitude she decided that she herself wanted to become a nurse. In spite of the difficulty that she experienced in walking and standing on her feet, she achieved her goal and returned to her beloved Primary hospital as a nurse to do in turn for some other children what had been done for her. After serving for several years, she married and is today the mother of four beautiful children.

A lad came in with a bad hunch-back. Operations straightened it. Today he is a doctor. Another boy came in whose legs while he was in the hospital were so weak that they would hardly bear his weight. Later, in the armed forces, he wrote to get his medical report. He was assigned to the paratroop division and made an enviable record for himself. Suzanne, a little girl from Mesa, Arizona, is the only known case where anyone has survived with the kind of brain tumor she had. Today she is alive and well, ready to take her normal place in her community.

The children have come from Canada, Mexico, Hawaii, as well as from all points of the United States. And from whatever state or mission they come, they fit in well with the other children. From Florida, California, Idaho, New York, Illinois, they have come, these children of whom the Savior said, "... of such is the kingdom of heaven." With their problems they have become treasured spirits to the doctors, nurses, and aides at the hospital.

Great as is this remedial work, it still is not the greatest factor of the

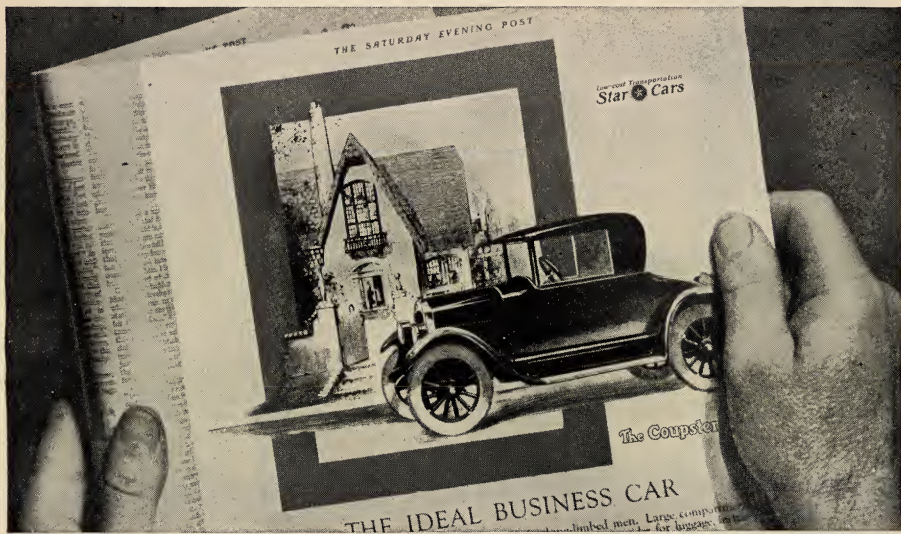
(Continued on page 738)

THE IMPROVEMENT ERA

You still buy gasoline at 1925 prices



If you were to take a sentimental journey back into the mid-twenties by thumbing through a stack of old magazines, you'd find the page below in the *Saturday Evening Post* issue of July 4, 1925. Remember the square-topped cars of those days . . . with their flat windshields, wide running boards, big wooden steering wheels and soft tops?



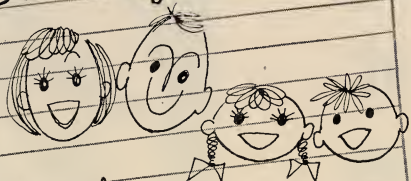
Remember the prices? Things were a lot cheaper than they are now when almost everything you buy is 'way up in price . . . except gasoline. ¶ Actually, gasoline costs almost exactly the same today—aside from taxes—as it did when the beauty above was an exciting new automobile. ¶ And it's far better gasoline, too. Two gallons today do the work that required three in 1925. ¶ Few industries can match

this record. It was made possible by two things: intense competition among oil companies and a steadily increasing efficiency of production. ¶ In the last five years alone, Standard has put more than \$644,000,000 into facilities—and another \$35,000,000 into technical service and research. This investment helps us make certain that gasoline continues to be one of the best buys in your family budget.

STANDARD OIL COMPANY OF CALIFORNIA *plans ahead to serve you better*

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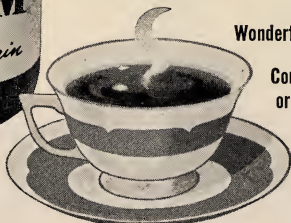


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"... of Such Is the Kingdom of Heaven"

(Continued from page 736)

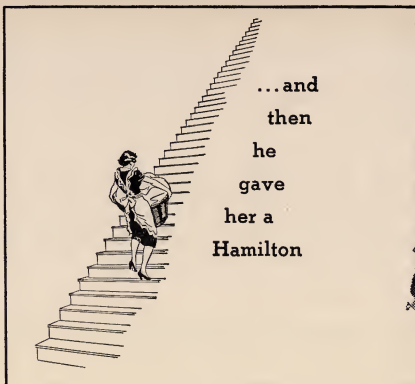
hospital. The greatest factor is the tremendous development that has come to those who have assisted in making this dream a reality. Young people throughout the Church who have heard of the hospital have originated ways to obtain money that they might make their contributions to this cause. In one stake a group of children learned that milkweed fluff had market value. They organized on their own, gathered it, and sold it; they then sent the proceeds to the hospital.

In Idaho a boy whose brother had been helped in the hospital wished to make a contribution. He wrote away to get greeting cards that he might sell them and send the proceeds to show his gratitude. When people learned the purpose for which he was working so hard, they bought most generously, and he was able to send thirty-five dollars as his contribution. Primary boys and girls have organized circuses and shows to raise money. On their own birthdays, many children, instead of asking for presents for themselves, have asked that they be permitted to give something to the Primary Children's Hospital. In a ward recently a teacher had made a replica of the hospital. She arranged it cleverly, so that when the children dropped their birthday pennies into it, a light flashed on. The lasting effect of this thoughtfulness of others can be measured in terms of the Savior's admonition, "Do unto others as you would have others do unto you."

What is the most amazing fact of all, perhaps, is that the hospital could not survive long if it were not for these small gifts. The large gifts, great as some of them have been, could not sustain the hospital. The only surety of the survival of the Primary Children's Hospital lies in the countless, little gifts which have been made by ward and stake members. In any report of the hospital one must recall with poignancy the sacrifice of the thousands of leaders who each February make their visits to the homes in their areas in order to collect "birthday pennies" from the families. In snow that drifts to their knees, or in sand and sun, these leaders make their calls, thus enabling

(Continued on page 740)

THE IMPROVEMENT ERA



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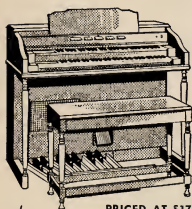
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"... OF SUCH IS THE KINGDOM OF HEAVEN "

(Continued from page 738)

the hospital to continue its work of mercy and love.

From some of the wards has come clothing; fruit has been sent from others; toys from others. These small gifts from big hearts have swelled the supplies with the result that everyone who comes may be cared for and given a sense of importance.

Doctors, Red Cross Gray Ladies, the American Legion Auxiliary, and many other volunteer workers give generously of their service—to the

end that the small patients may, to the greatest possible degree, experience all the opportunities that are normally due youth.

One little girl recently celebrated her birthday in the hospital. Several dresses were shown her, so that she might choose the one she desired especially for her very own. This gave her a sense of being permitted to shop for something she wanted rather than to take something that was offered her. It was probably

(Continued on page 742)

Hidden in Their Hearts

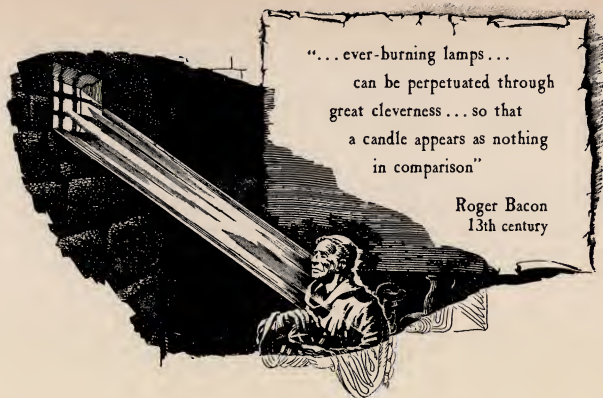
Richard L. Evans

MOST of the men and women who move about us from day to day are carrying hidden within their hearts their share of trouble and disappointment and sorrow of one kind or another, and we, with unseeing eyes, often walk roughshod over them, not knowing their cares, not understanding their burdens. So often we misjudge those whose situation and circumstances we do not know. Those whom we meet in an impersonal way in the places we patronize, and those whom we pass in all the crowded ways and walks of life may seem at times to be far from us, to be sullen, preoccupied, impolite, or inattentive to our wants and wishes. And we, with our absence of understanding, may ignore their heavy hearts, their troubled thoughts, their sorrows, their pressing problems, and the weight of their worries. Every man's burdens are important to him. Every man's worries affect his ways and his work. No man is a mere machine. And yet sometimes it seems that we expect the same kind of mechanical constancy from a man that we do from a machine. If we want the answer to why people are as they are and why they do what they sometimes do, we shall need to know more about what is weighing on their thoughts or what is hidden in their hearts. A quarrel, an illness at home, worry about a wayward youngster, a personal disappointment, apprehension about an ailment, anxiety about money matters, friction, frustration—all can and do alter the attitudes and efficiency and outlook and actions of all of us. And if the men we meet, the people we patronize, those who serve us and those with whom we associate, and those whom we casually see in public and other places—if they aren't always as it seems to us they should be, there may be some real reason that we would readily understand if we only knew enough. At least it would be wise and well to withhold judgment and to apply patience and to refrain from unkind comment where we are not sufficiently informed—where we are somewhat short of understanding as to the thoughts and hearts and feelings of our fellows.

"The Spoken Word"

FROM TEMPLE SQUARE
PRESENTED OVER KSL AND THE COLUMBIA BROADCASTING
SYSTEM, JULY 27, 1952

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Dear Roger:

We have yours of the year 1267 in front of us, and we have good news for you.

Remember how you predicted the "ever-burning lamp"? And spent a little jail time for this and other such sorcerer's ideas?

Well, you were right after all. A man named Edison along about 1879 made a lamp that burned day and night and didn't need any oil, either.

Only trouble was, the lamp was an expensive thing, and power facilities were limited. Few people had money enough to buy lamps. Even three years after the invention, there were only 59 customers.

Those days, a man would have had to dig in his pocket for \$5 to pay for light a fellow now takes home for 15¢. This lamp thing is about thirty times as cheap today.

A group of men with scientific, questing minds like yours, Roger, got together, calling themselves "General Electric," and after a few years' work and much money spent, had your lamp so millions of people could afford it.

Here are the figures for an ordinary size lamp:

<i>Date</i>	<i>List Price</i>	<i>Light Output (lumens)</i>
1880	\$1.00	170
1914	.45	552
1929	.22	690
1952	.14 (plus tax)	835

See how the light increases and the price goes down? That took some doing, Roger, more especially nowadays when everything a man buys seems to cost more, not less.

We're still "inventing the lamp" at General Electric. Lamps and a few thousand other things that would have delighted you.

Nobody can read in advance the pages of tomorrow's newspaper, or next year's. But we believe this. Research and engineering will continue to make life easier for more people.

You can put your confidence in—

GENERAL  ELECTRIC

"... OF SUCH IS THE KINGDOM OF HEAVEN"

(Continued from page 740)

the closest that she had come to shopping.

It is interesting to know, incidentally, that the children are dressed each day. Even though some of them must remain in bed, they are given the privilege of "dressing up," in order to help them feel their best.

When one goes over the list of ailments admitted to the hospital, chorea (St. Vitus' dance), multiple fractures, brain abscesses, burn cases, plastic surgery, rheumatic fever, eye, ear, nose and throat ailments, spastic paralysis, rickets, tetanus, cleft palate, harelip, malnutrition, and countless others, one gains a genuine admiration for the medical staff of forty-seven members and a large number of graduate nurses, nurse's aides, and volunteer workers, whose painstaking care and treatment assists these youngsters in their adjustments.

Children and babies receiving foster care services through the Relief Society Social Service and Child-Welfare Department, receive medical aid through the Primary Children's

Hospital "out" clinic as long as they are under care of the Relief Society Child-Welfare Department.

Arrangements still continue with the LDS Hospital for operations, but even so the children return for convalescence to the Primary Children's Hospital. One girl, for instance, had a serious heart condition; she was in the children's hospital until the time of the operation when she was taken to the LDS Hospital, she then returned to the Primary Children's Hospital for convalescence.

One of the exceptional features, among many exceptional features of the hospital, is the occupational therapy that goes forward. One lad who came in had been reared with sheepherders, and his language was that of the sheepfold. He took hold of the activities and learned to make belts and purses. He was surprised to learn that he could earn money by this activity. After he was released from the hospital, he came back as an "out" patient for a period of time. Within two months he had earned enough money to buy himself a special

pair of shoes that the doctor had recommended and a pair of slacks. This aided him in developing self-reliance.

The normalcy of the hospital is conducive to the well-being of the young patients. One doctor, whose heart is full to overflowing with the work, said, "You don't shed any tears in the hospital. The children are as happy and gay as they can be." He then proceeded to tell of a youngster who had suffered such terrific burns that one leg had to be amputated. Recently the doctor went into the ward to find the youngster jumping up and down on his one good leg. One of the nurses said that the lad can get around on the floor of the hospital with his crutches about as fast as any of the other children can with two good legs. And he's a happy child!

It is a great story—that of the Primary Children's Hospital—one that cannot be told in its entirety, for it passes the credulity of man. On holidays the patients behave as

(Continued on page 744)



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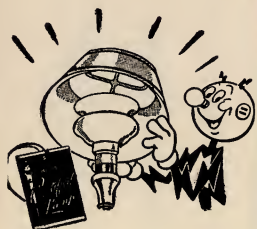
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SEVENTH AND BROADWAY
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"... OF SUCH IS THE KINGDOM OF HEAVEN "

(Continued from page 742)

other children. On the Fourth of July, for instance, the long porches were lined with the children in their beds—those with arms keeping the covers over those whose arms were in casts—and all looking eagerly toward one of the parks where fire-

works were being set off by the city recreation department. These children are learning one of the greatest lessons possible—that of living in a community and giving of their strengths and accepting their weaknesses. There are probably few greater lessons one can learn.

Young People — and Independence

Richard L. Evans

THERE are periods perhaps in the lives of most young people when they are impatient with counsel and precautions, when they wonder why they have to be responsible to parents, why they cannot have complete independence. They wonder why their elders need be so concerned about their conduct, their decisions, their activities, and their interests. Some show of independence is certainly to be commended and encouraged, but no one is or can be completely free from accountability to others. And parents certainly cannot free themselves from responsibility for their young people—not even if they would, and young people cannot free themselves from responsibility to parents—not even if they would. There are many reasons why this is so: One is merely a matter of natural affection. When we have reared and cherished and nourished others, when our hearts beat with them and our hopes are for them, we cannot stand by and feel free from some sense of real responsibility. But there is yet another reason why young people and parents cannot free themselves from responsibility for one another. Besides love there is the matter of law. It is said that "Diogenes struck the father when the son swore."¹ The law holds us accountable for the acts and utterances of our children in many ways, and a parent not only has the right but also the unavoidable legal obligation to be concerned with his minor children even if and when they are seemingly self-sustaining. And even when a youngster can't see or won't admit the other reasons why he can't be completely independent, he must admit the matter of law. But quite beyond the limits of the law of the land, beyond the limits of the laws that men have made, by a higher law we are all responsible to and for those whom the Lord God has given us. In a sense, there is no such thing as freedom from responsibility for any of us to any of us. And no rationalizing will remove the inherent obligation and mutual accountability of parents and young people to one another—which youngsters (and those who are older also) must learn, lest, as concerning one another, they feel a false freedom.

"The Spoken Word" FROM TEMPLE SQUARE
PRESENTED OVER KSL AND THE COLUMBIA BROADCASTING
SYSTEM, AUGUST 3, 1952

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¹Robert Burton, *The Anatomy of Melancholy*.

One evening a few of the older children had gathered in one of the wards, two or three of the girls sitting on a bed. In the doorway were one or two of the older boys. One who had St. Vitus' dance so badly when he entered that he could hardly speak was playing the ukelele, and the group was singing. Some of the smaller children were wandering in and out, listening, joining in when they knew the songs, or merely gathering because it was fun to be with the older children. It was a heart-warming sight, for these young people were finding the normal expressions of youth.

Credit should be given all those who have labored so long and so diligently to make this dream of service a reality. Each First Presidency of the Church, each presidency of the Primary Association, each general board, each stake and ward board, each individual worker and member merit great credit for their vision and for their achievement.

It is touching also to learn of the sizable contributions made by many people not members of the Church. They see the good that results from this great service and are eager to give what assistance they can in furthering this cause. Many have made contributions to the hospital in lasting memory of persons who have passed on, rather than send flowers which, while beautiful, are of so short duration.

Cooperation has made possible the achievements of this hospital. As Kipling wrote:

It ain't the guns and armament or the fund that they can pay;
It's close cooperation that helps to win the day.

It ain't the individual or the army as a whole,
But the everlasting teamwork of every bloomin' soul.

The doctors, nurses, and volunteer workers who have given their best in their efforts for these little ones are held in high esteem and great affection by patients and parents. Their returns, as those of the Primary Association, come through the satisfaction that lies in having been of service to these children, sons and daughters of our Father in heaven, who have needed the extra assistance that has enabled them to lead richer, better lives as a result of the efforts of the Primary Association.

OCTOBER 1952

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JOSEPH SMITH AND THE POLITICAL WORLD

(Continued from page 713)

the consternation of those who came later. He is as amazing to us as he was disturbing to them.

8. He ran for President of the United States and organized a campaign throughout the United States. The organizational influence of this effort contributed much to the systematic organization of the missionary system.

These, and many other things, could be cited. Many of them defy explanation. They seem fantastic to

day. But our concern with history, Joseph Smith's or any other, is not merely for what happened in the past, but in what history suggests by way of principle for the present and the future.

Our world is agitated by five significant political problems. They are all related. What, if anything, may be learned from Joseph Smith's experience toward the solution of these problems? In the first place we may accept his faith that man's efforts are not inconsequential; our task is

not to sit idly by with either unconcern or futile sorrow. The great lesson the Prophet's life teaches is that in politics as anywhere, man may accomplish much; with God's help more may be done; and that it is the business of mankind to be anxiously engaged under all circumstances in a "good cause."

Although known by many names and mis-names, the following political problems confront the world today:

1. The nature and basis of political authority and obtaining agreement thereunder.
2. The relation between government and economic life.
3. War and the use of force in human affairs.
4. Civil rights.
5. Political method.

1. THE NATURE AND BASIS OF POLITICAL AUTHORITY

Is authority to be total or partial? Is man to have an area for his own agency and decision or is he to be told when and where to go and come? Is authority to be based on the consent of those governed, freely-given? Is consent of the governed to be induced by propaganda and thought control? Free inquiry and choice? Or is it to be based on fraud, whim, and force? Authority is to be limited, not total.

The reason for supporting the Constitution of the United States as an inspired instrument is, "that every man may act in doctrine and principle pertaining to futurity, according to the moral agency which I have given unto him. . . ." (D. & C. 101:78.)

Laws, said the official declaration prepared by the Prophet's close collaborator Oliver Cowdery, must be framed that will hold "involute" the rights of (1) life, (2) liberty of conscience, and (3) the right and control of property, otherwise we believe that "... no government can exist in peace." (*Ibid.*, 134:2.) Self-government implies that men will choose to do some things for themselves, some things for and in cooperation with others, and that they will delegate other functions to civil government, churches, corporations, and other groups. Self-government requires education. "I teach them correct principles and they govern

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themselves," said Joseph Smith. We must do the same, and not only teach but also learn correct principles. (See *ibid.*, 88:78-89 for an educational charter.) How many of us have studied the subjects of our day with the vigor that he did? Too few of us read books, even in school. None of us approach the learning of our day *outside of school*, as he did the learning of his: law, Hebrew, the classics, rhetoric, German, politics, history, mathematics.

In the year of his death, in addition to engaging in the steamship business, opening a coal mine, planning a nineteenth century prototype of a "valley authority" on the Mississippi River, running a hotel, a store, foreign missions, publishing two newspapers, managing a logging operation in Wisconsin, building a Church temple and a Masonic temple, running a city, coping with a nine-county political coalition against him, struggling under extradition, lawsuits, and grand jury indictments, keeping the Illinois congressional delegation and Mormon agents in Washington "hopping" to get scientific and geographic data on the West, and planning scientific colonization and exploration thereof, Joseph Smith also undertook to study German—the key for unlocking the storehouse of the scientific and philosophic literature of the nineteenth century. There are those today who subscribe to, but do not read, even THE IMPROVEMENT ERA, let alone the great literary and scientific treatises of the day—as he attempted. To the extent that we are ignorant, we may not expect any such political salvation. "A man cannot be saved in ignorance." That is as true in politics and government, as it is in baptism. The glory of Joseph Smith was his effort to achieve intelligence. He relied on the Lord. He also used his head. In point of hard fact, it was by reading, by using his head, that he first went to the Lord. Maybe there is a greater lesson there than we have yet appreciated.

2. THE RELATION BETWEEN GOVERNMENT AND ECONOMIC LIFE

Is government to be communistic, socialistic, anarchic, a combination of public and private ownership, or what? The lesson of the Prophet's life concerning informed intelligence sets the keynote here as with every other of the major problems. Too few persons have heard of the Coun-

cil of Economic Advisers; know anything at all of the power of the Bureau of the Budget; can explain to themselves the meaning of legalized collective bargaining; or can say anything at all about the National Security Council's replacement (since 1947) of the Department of State as primary agency for determining United States foreign commitments. What is corporate concentration? What has caused big government, everywhere, in the twentieth century? It is not the result of a plot, either in Moscow, Salt Lake City, or Washington. There are fundamental

forces at work making for big government, in the facts of industrialization, urbanization, national sovereignty, human acumen and human gullibility, as well as in the facts of political demagoguery, propaganda, and true and false leadership. We must understand these basic elements. Life in the twentieth century is no longer a matter of learning the three R's, finding a conducive trade or happy occupation, marrying the right girl, and settling down to build a home, acquiring furnishings, and rearing a family to do likewise. All

(Continued on following page)

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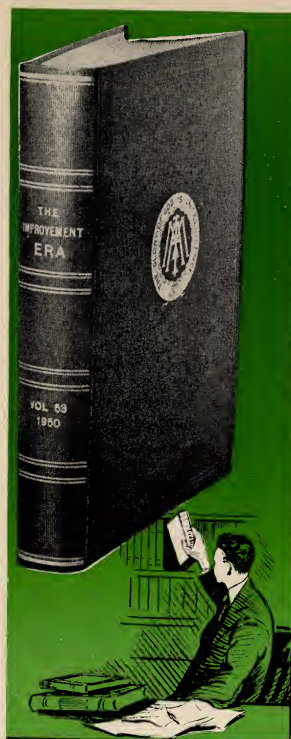
JOSEPH SMITH AND THE POLITICAL WORLD

(Continued from preceding page)

such decisions are now affected by public policy. Modern man must have religion to inspire him, a job to sustain him, but also knowledge of public policy in order that his religion, inspiration, and physical sustenance do not go for naught.

Joseph Smith taught that government, while limited in its scope and authority, yet has the obligation to foster, sustain, and promote a healthy economic life. At the same time he

wanted economy and integrity in government. The state should not devour the economy with taxes and expenditures, nor should the economy debauch the people or the state with undue selfish influence. This is the genius of the American scheme. But it requires knowledge and energy to maintain such a neat balance. Neither the American economy nor the American government will be saved in ignorance of its economics and politics.



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Inside Argument

Richard L. Evans

WHEN we are supposed to be doing something we don't do, often we have to argue with ourselves inside. A man has to give himself a reasonable reason for what he does or fails to do, and if the reason isn't a good reason, it may involve an uncomfortable contest between two sides of himself. This is true in all our obligations and activities. When we don't live up to the best we know, when we don't deliver the best we can, when we aren't present where we are supposed to be present, when we aren't doing what we ought to be doing, we have to keep telling ourselves why; and this kind of conversation takes the edge off every enjoyment—like a brooding, threatening cloud that hovers over a picnic, like intrusive noise in the background when we are trying to listen to music, like an interrupting voice when we are trying to engage in quiet conversation. An uneasy conscience is a discordant obligato that detracts from all sweet sounds. A man simply cannot keep his mind on his work with full effectiveness when he has to keep telling himself why he doesn't do what he knows he ought to do, why he doesn't go where he knows he ought to go, why he doesn't keep appointments he knows he ought to keep, why he disappoints people he knows he ought not to disappoint, why he lets small causes and small excuses dissuade him from more important pursuits. Actually it often takes more time to talk ourselves into and out of the things we ought to do than it does to do them. And often we actually save time and greatly increase our effectiveness and efficiency if we simply decide to do what we know we ought to do and then set about to do it. To all of us—and to young people particularly—let it be said again: Being where you ought to be when you ought to be there, doing what you ought to do when you ought to do it is one of the indispensable factors of success, of effectiveness and efficiency, and of personal peace. It avoids the necessity of inside argument and often takes less time than the time we take telling ourselves why it is all right not to do what we know we ought to do.

"The Spoken Word" FROM TEMPLE SQUARE
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THE IMPROVEMENT ERA

3. WAR AND THE USE OF FORCE

Joseph Smith was born into the nation-state system, each nation jealously guarding its prerogatives and seeking its own interests, guided by the doctrine of national sovereignty. Joseph Smith predicted the destruction of the nation-state system. Any political scientist can do the same. It, like all its predecessors, bears the seeds of its destruction, namely, the pursuit of self-interest unidentified with the common interests of mankind. Joseph Smith urged recognition of the restoration of the gospel of Jesus Christ and of Christian baptism in the Seaton letter (1833) as the commencement of the long, long road towards reciprocity among believers, a reciprocity to be extended to unbelievers. He calculated, he wrote in 1844, to be an instrument whereby eventual universal peace might be realized through the power of the gospel and not by the power of the sword or gun. Nevertheless, the world he lived in, as our own, was still the world of force, of disregard for law, and of the uninhibited nation-state. He himself was required, on many occasions, to organize force and to bear arms in order to protect (1) life, (2) liberty of conscience, and (3) property—the trinity of political rights he believed must be kept inviolate.

He proclaimed all the western hemisphere, north and south, to be Zion and set out to build it and gather to it the like-minded throughout the globe. There may be some basic, geographic-political genius in this inter-continental solidarity which might be reconsidered in the age of American strained commitments in Europe and Asia. Yet, no religious follower of his can abandon Europe, Africa, and Asia to either men or the devil, even though the "New Jerusalem" be located in Jackson County, Missouri, U.S.A. For the Prophet held out his hands to "all the world"—and I stress, *all* the world. On April 15, 1841, he dispatched Orson Hyde to the Turkish empire, through Central Europe; and on May 11, 1843 appointed a mission to the South Pacific, another road to Asia's millions.

The abandonment of peaceful for warlike measures is a serious problem. Joseph's is a hard, bitter doctrine, but one learned by experience in a practical world, that one of the best

(Continued on following page)

OCTOBER 1952

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JOSEPH SMITH AND THE POLITICAL WORLD

(Continued from preceding page)

ways to maintain peace is to be prepared for war. The lesson is in Zion's Camp and the Nauvoo Legion. They marched, prepared for the worst, as best they could be. Both disbanded peacefully: Zion's Camp in the face of an impossible social and military situation; the Nauvoo Legion at the request of Governor Ford. Neither was forced to take aggressive

action. The existence of both produced favorable, if not salutary, results during their active existence. It is a significant footnote to history that Joseph and Hyrum Smith's lives were lost after the voluntary demobilization of the Legion at Governor Ford's request, and in the face of insubordination by the Carthage Greys and other state militia under Ford's command. The existence of

organized force to protect the sphere of liberty, in a practical world, thus emerges. When its use is justified is indicated in the Doctrine and Covenants, Section 98, which you may all read, and if you like, write your congressman, as you report to the local draft board. If the army is part of life, as it is, we may as well make the best of it, as Joseph did, and try to enjoy and improve it.

4. CIVIL RIGHTS

The nature of modern affairs threatens civil rights not only abroad, but also in the United States.

How can you protect freedom and not destroy it? Joseph Smith's search for liberty of conscience, and subsequent bitter Mormon experience when singled out as the object of discriminatory legislation, also popularly hailed and demanded, suggests caution in dealing with subversive elements by purely discriminatory means. Equality before the law, and not discrimination, is the important principle. This is an extremely delicate and controversial subject. If the McCarran Act can accomplish control of espionage and subversive activity by Russian or other agents all well and good. But let us look out for civil liberty. The F.B.I. was doing pretty well before the McCarran Act. "We believe that no government can exist in peace, except such laws are framed as will hold inviolate . . . the free exercise of conscience." (D. & C. 134:2.) Shall a communist, a socialist, or the representatives of the most detestable doctrines or groups have liberty of conscience? Destruction of liberty should be a crime, but when does the overt act occur? By words? Liberty of conscience is not liberty to conspire to halt industrial production, derail trains, or steal documents. No one has those liberties. Joseph Smith's life was a daily struggle to reconcile liberty of conscience and freedom to proselyte, with unpopular and popular pressures. Our only lesson may be that vigilance for us, too, is the price of liberty; at home as well as abroad.

5. POLITICAL METHOD

Thus we arrive at the final and fifth point. How is the ideal to be achieved? By means of the practical.

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This is the message of Joseph Smith to the political world of today. Prayer is practical in 1820. So is reading the Bible, James 1:5. So is learning to read law with Doniphan and Acheson; or Hebrew and Greek with "Professor Seixas." So is sending Oliver Cowdery from Kirtland to New York City to buy a wagon-load of books for the School of the Prophets. So is the plan for the City of Zion. So is the 1844 campaign for the Presidency, to dramatize the Mormon plight, and to save perhaps thirty thousand people the embarrassment of having to vote either for or against the Illinois Whigs or Democrats.

But most of all it is the Prophet's conception that the kingdom of God is inherent in every man, and lies there latent, awaiting development.

"Whenever men can find out the will of God and find an administrator legally authorized from God, there is the kingdom of God." (D. H. C. v:259, January 22, 1843.) Joseph's own effort, one day "early in the spring of 1820" is the model for every man.

But this is not to remain an anarchic doctrine of pure individualism, with me and the kingdom of God within me to be located and established for myself; and the rest of the world, and the devil take the hindmost. It is the challenge to the believer, to the priesthood of all believers, to be, each man himself a worthy and worth-while member of the larger community, in order that the larger kingdom of God in which each man may pursue his own anarchic freedom if he so desires, may be accomplished as a social fact. This will require great intelligence and knowledge. As Jesus, the Great Master of all, taught: "Ye shall know the truth, and the truth shall make you free." And as Joseph Smith taught: "It will not be by sword or gun that this kingdom will roll on: the power of truth is such that all nations will be under the necessity of obeying the gospel." (*Ibid.*, vi:365, May 12, 1844.)

What truth is this, that men may be free? It is knowledge of things past, present, and future; the elimination of indolence and guesswork by industry, inquiry, and certainty. "The glory of God is intelligence." Let us strive to put intelligence to work and win, eventually for intelligence, its proper role in the political world.

"AS UNTO THE BOW..."

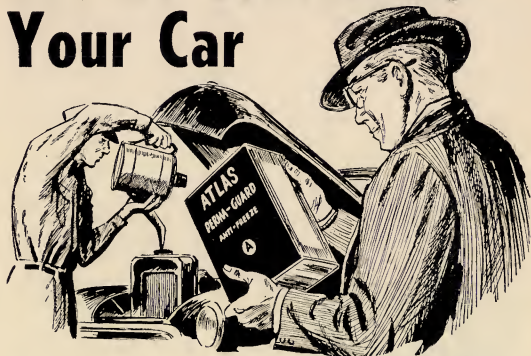
(Continued from page 727)

talked together then strolled back to the wagons. Sara Ann suggested that they sing and have Chris Hayer play his violin and John Olson his accordion. This they did while the group danced and sang around the campfire. After a few hours of fun and songs everyone turned to the wagons for the night so the company could get an early start in the morning.

As they traveled along the weary journey, several in the company were seized with the much-dreaded cholera cramps. When the company reached Chardon Point, Iowa, several members of the company became very ill. Sara Ann went with the other sisters from wagon to wagon assisting in every way possible. Suddenly, on the way to one wagon, Sara Ann was seized with a violent cramping that

(Continued on following page)

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"AS UNTO THE BOW..."

(Continued from preceding page)

crumpled her on the ground. Two of the sisters immediately took her to her wagon, put her to bed, and did all they could for her; but the cramping persisted until the sisters feared for her life. The bad news quickly spread. When Canute first

heard, his impulse was to go to her, but instead he went by himself under a little tree away from the group and supplicated the Lord.

Arising from his knees, Canute felt a great surging of the Spirit. Going directly to Sara Ann's wagon, he parted the wagon cover, and placing

"When A Mouse Falls Into A Meal Sack..."

Richard L. Evans

THERE is an old proverb that reads, "When a mouse falls into a meal sack, he thinks he is the miller himself!"—which suggests something of the sincere humility that all of us should feel in great degree. We admire great art and the artist—but the painting at best only simulates something seen in the handiwork of God. It may be so well done that it seems to have the breath of life, but it doesn't have the breath of life. Statuary in clay, in stone, in bronze, delineating beauty of form and face, of muscle and movement, is a thing of beauty only because it simulates and suggests something seen in the work of him who created us all. At its most beautiful best it lacks the very breath of life. Let's look a moment in another direction: We are deeply grateful for the discoveries men have made in medicine: for so-called miracle drugs, for skilful diagnosis, and for delicate surgery, but the most skilled of men can only aid the physical functions. He can't create them. He can assist nature, but he can't determine the ultimate outcome. He and all of us must watch and wait when the issues of life and death are in the balance. The scientist in every field discovers a few laws and uses them to remarkable and miraculous ends, but he doesn't make the laws; he doesn't create the processes; he doesn't make a lifeless thing a living thing. He uses; he observes; he waits; and he wonders. Sometimes we think great thoughts, new and thrilling and wonderful to us, and then later we find that they have been thought and recorded by many minds, many times, in many places—thoughts that suggest a surpassing Source of truth and of inspiration, of laws and of learning, and failure to recognize the source of all such is an unhappy error. Because we paint a picture, because we mold a metal, because we carve stone, because we "make" and administer a medicine, because we learn laws, because we can in a measure change the form of things and control some physical functions, doesn't mean that we are the makers of the things we use or of the laws we learn or of the life we live. And as we see so much of what is made, and lest we think too little of the Maker, we may well remember a homely and humbling proverb: "When a mouse falls into a meal sack, he thinks he is the miller himself."

¹Dutch Proverb.

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his hands on her head, he fervently besought the Lord in Sara Ann's behalf.

When the amen had been said, Sara Ann opened her eyes and smiled; the violent cramping had ceased. Raising herself on one elbow, she said, "I am well, through the grace of God." A short time later she was up caring for others who were sick.

The little company broke camp and traveled on in peace and health; happy that no lives had been lost and rejoicing in the fact that they were all able to continue on their journey. As they started out again, Sara Ann began singing "We Thank Thee, Oh God, for a Prophet." Soon all were singing with her.

The second night the company pitched camp in a small grove at the base of a rolling hill. After supper, Canute asked Sara Ann if she would like to walk with him to the stream for some water. Upon reaching it, Sara Ann turned to Canute and said, "Canute, I have never had the chance to tell you how wonderful it was for you to come and bless me that day. I felt the Spirit of the Lord then as I've never experienced it before. Your fervor was that of a beloved son praying for something that was very important to him. You'll never know how much it meant to me."

"Your saying that I prayed as though I were asking for something that is of great importance to me is true. My dear Sara, I never fully realized till then how much you mean to me and how deeply I love you. I felt that if you were not permitted to live, my life would be robbed of its beauty and joy."

Placing his arm gently around her shoulders and looking deep into her beautiful dark blue eyes, where the light of purity and love shone, he continued, "Tell me, my darling, is my love reciprocated? Do you feel for me the same deep and abiding love and devotion that I have for you?"

She returned the look of love and replied, "Yes, Canute, I do love you, I think I always have even as a small girl when four years seemed such a vast difference. I've always admired your nobleness of character, your kindness and devotion to your invalid mother, your ability as a leader, your ambition, and honesty. In fact to me you are the embodiment of all

(Continued on following page)

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shall be dark in the descriptions thereof
7 Rich, describe with desolation

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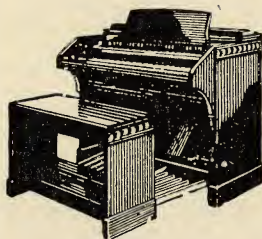
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20 ¶ Go ye forth of Babylon, flee ye from Châl-de'-äns, with a voice of singing declare ye, tell this, utter it *even* to the end of the earth; say ye, The LORD hath redeemed his servant Jacob.

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PROVO

"AS UNTO THE BOW..."

(Continued from preceding page)

that is noble and good, and I am happy to know that you love me."

He tenderly pressed his lips to hers in a short but fervent kiss.

"Sara, this is the happiest moment of my life. I haven't much else but my heart to offer you, but I am asking you, knowing full well your realization of the privations and hardships to be endured, will you marry me, Sara?"

"You know the answer, Canute. I'll be happy to be your wife, and I'll try to be the kind of wife you deserve."

"My heart is almost bursting with joy and love for you; there is not sufficient space in all the universe to hold the love I bear you, Sara. If my love were put in a sack, it would take the largest sack in all the world to hold it. Sara, let that be a sign between us always. I will call you Sack instead of Sara. That will be my pet name for you, and when I call you Sack, either alone or in the presence of others, it will mean that I am telling you, in that one word, how much I love you."

As the little company traveled on, the journey by day seemed lighter, and the joy and fun around the campfire at night were enhanced by the knowledge that two in the company were exceedingly happy in their newly discovered love. Ofttimes in the day Canute would ride alongside Sara Ann's wagon, and their laughter and good-natured banter seemed to smooth out the rough spots in the road.

In Kaneshville, three companies were making preparations to go to Utah. Since the feed in the immediate vicinity was nearly gone, the last company moved six miles farther on and pitched camp close to Mt. Pisgah.

After supper was over that night, Sara Ann was sitting by her wagon doing some sewing. Canute came over to her.

"Do you know what date it is today, Sack?"

"Yes, Canute, it's July the first, and tomorrow will be July the second. Why do you ask?"

"Because," Canute began, "tomorrow Brother Orson Hyde is going to be here, and if you'd like July the second for your wedding day, perhaps we could prevail upon him to marry us."

"Oh, I think that would be wonderful! But what will I wear?"

"What's this pretty stuff you're sewing on now?"

Sara Ann admitted that it was a new dress she had been stitching whenever she had a chance but that she had not intended to make it for a wedding dress.

"Well, where in the world would you find a prettier dress, Sack, dear, and it is almost done. Couldn't you finish it tonight, and then tomorrow about four o'clock we could be married, for Brother Hyde will surely be here by that time?"

"Yes, I guess it could be done, but why all the haste? Why don't we wait till we get to Salt Lake and be married there, Canute?"

"If we get married tomorrow, we could call the rest of the journey our honeymoon."

"Oh, Canute, you think of everything, and I'm willing, if that's what you want. What chance have I against your powers of persuasion, anyway?"

Canute hurried to spread the good word and to make preparations for the wedding. The sisters and girls in the camp gathered around Sara Ann, hugging and congratulating her, and offering to help in every way possible.

The camp was astir with wedding preparations such as the plains and their store of provisions could afford. The men were busy with secret plans, and every man worked as long as the light lasted and arose at the first sign of dawn to make for this beloved couple the finest wedding possible.

At the appointed hour the next day Canute came forth shining and glistening in his best Sunday apparel while Sara Ann was arrayed in her best clothes. Stepping ahead of the group, Canute proudly offered his arm to his bride-to-be. The women and girls, men and boys all followed to the strains of the wedding march played by Chris Hayer. They pro-

gressed to a little bower fashioned of willows and covered with blossoms that Canute and the boys had gathered. Its unexpected beauty was a surprise to Sara Ann and the sisters.

Brother Orson Hyde waited for them. With the little company as witnesses, the couple stood beneath the bower of flowers bathed in the warm afternoon sunshine. Their lives were joined in holy matrimony, July 2, 1849.

Immediately after the last words of the ceremony the company all gathered around and congratulated the newly married couple. Sister Dahl then told them to spread out wagon seats, benches, and quilts on the ground, and some refreshments would be served. The unexpected goodies that came forth were a source of mystification to the crowd.

The group sang and danced. The wholesomeness and beauty of the wedding was a thing to be long remembered.

Finally the upper crossing of the Missouri River was reached and crossed. After traveling for about thirty more miles, the Saints came to the Elkhorn River where they found two large companies gathered. Brother George A. Smith was captain of the one company, while Brother Richards was captain of the other.

The companies had not been able to cross the river because the ferry had been left on the other side. Swollen by heavy storms, the river defeated their efforts to get wagons across.

Although the Saints had tried in many ways to get a rope to the ferry, they had failed in every attempt. They decided that the only way possible was for someone to swim the rapid stream and fasten a rope to the ferry so it could be towed across.

When the request for volunteers to attempt this hazardous swim came, Canute and Ira Sabe stepped forth and said that they would try it. Canute had had considerable experience in swimming the rivers in Illinois, so he felt equal to the task. Sara was proud but fearful to have him swim the deep, fast stream.

She stood close by while he fastened the rope around his waist, then she knelt behind their wagon in silent prayer to ask the Lord to protect her husband in his brave attempt to swim the mighty current.

(To be continued)

THE IMPROVEMENT ERA



Melchizedek Priesthood

RESPONSIBILITIES OF HIGH COUNCILORS

HIGH COUNCILORS play a vital role in the administration of a stake.

Figuratively speaking, they constitute the right arm of the stake presidency. The degree to which they are faithful, efficient, and willing to work determines their value to the stake presidency and goes far in determining the progress made by the stake and ward organizations in which they have been called to serve.

The duties and assignments of high councilors are extensive. They may be classified under two heads: (1) judicial and (2) semi-administrative. Relative to the judicial, the procedure of the high council trials is found in the Doctrine and Covenants 102:12-23. Under ordinary conditions high council trials do not occur frequently in the various stakes; therefore, the principal work of high councilors is their semi-administrative functions, the most important of which is to serve in supervising priesthood activities. This latter function will be discussed later. Since the duties and assignments of high councilors are so extensive, they absorb much time in stakes where the stake presidencies fully utilize their high councilors in carrying forward the Church program. Experience has shown that it is wisdom for stake presidencies to make very extensive use of their high councilors.

As an example of the various duties and assignments of high councilors, they are asked by presidencies of stakes to consider and approve persons recommended for office within the stake and persons nominated for ordination in the Melchizedek Priesthood and also to pass on other stake business presented by the stake presidency.

High councilors are called upon to be advisers to the stake missionary work, to the Relief Society organization, to the Sunday School program, to the Mutual Improvement Association, to the Primary Association, and to the genealogical work.

Also, they have assignments which give them definite activity in contacting wards as home missionaries, as

auditors of ward financial accounts, and as messengers for the stake presidency. One or more high councilors may be assigned to each ward for a given period to be the special agent of the stake presidency there. It is his or their responsibility to observe all the ward activities and see that Church standards and practices are maintained. Wherever they find conditions not as they should be, their findings are to be reported to the stake presidency. By being alert in this assignment, they can prevent heresies, apostate practices, and such

tendencies, from getting a foothold in the Church.

High councilors also receive a number of miscellaneous assignments, such as stake music adviser and supervisor of buildings and grounds of both ward and stake. Also, they serve on task committees, as appointed by the stake presidency.

However, as previously mentioned, the most vital assignment of high councilors is to serve in supervising priesthood activities, such as ward teaching, stake Melchizedek Priesthood committee, Aaronic Priesthood committee, stake committee for adult members of the Aaronic Priesthood, genealogical committee, servicemen's committee, and no liquor-tobacco educational program, or personal standards committee work.

Of these assignments, high councilors could probably do the most needed and effective work with the elders' quorum. Their efforts will result in an untold amount of good and help further the work of the Lord by diligent and intelligent work with the various elders' quorums of their stakes. The men holding the office of elder in the Church constitute the majority of the adult male membership, thereby furnishing a marvelous opportunity to the high councilors assigned to work with that group. Their efforts should be directed toward helping increase the activities in the various elders' quorums, resulting in an increase in the righteousness of the members in general.

Stake presidencies and high councilors are to be reminded that there are no other assignments in the stakes which need the work of high councilors more than does the elders' program, and probably nowhere else could high councilors do more effective and beneficial work than in helping to improve the work of these men, bringing the less active ones into activity. The General Authorities of the Church encourage high councilors to engage in this work wholeheartedly. May the blessings of the Lord attend you in your efforts.

These are some of Karl G. Maeser's "Sayings":

Be yourself, but always your better self.

The Lord never gets in debt to any man.

Make the man within your living ideal.

Everyone's life is an object lesson to others.

Let your first good morning be to your Heavenly Father.

A man without character is like a ship without a rudder.

I would rather lose my right arm than break my word of honor.

It is not so much what a person says, but what makes him say it.

No man shall be more exacting of me or my conduct than I am of myself.

He that cheats another is a knave; but he that cheats himself is a fool.

Our patriarchal blessings are paragraphs from the book of our possibilities.

Eagerness to earn bread and butter has overshadowed many a golden opportunity.

School is a drill for the battle of life; if you fail in the drill, you will fail in the battle.



The Presiding

New Aaronic Priesthood Award Program Nearing the End of the First Year

ON this page we take pride in reproducing the new stake Aaronic Priesthood award and the new ward Aaronic Priesthood award. The award on the ward level will be presented to the bishopric and Aaronic Priesthood leaders and the stake award will be presented to the stake presidency and stake Aaronic Priesthood committee. These awards will be appropriately framed for display in the bishopric's office and in the office of the stake presidency.

Many stakes and wards are anxiously looking toward the end of 1952 which will mark the close of the first year in the new Aaronic Priesthood award program.

Other stakes and wards know the coming of December 31 is inevitable, but they are a little apprehensive of its advance connotations. Then there are the remaining stakes and wards.

Why are the first group so buoyant and optimistic? It is a coveted place on the honor roll for 1952 which they not only seek, but which they also have within their grasp. They will have earned honorable mention because they will have qualified fifty percent or more of their total Aaronic Priesthood enrollment under twenty-one for the Aaronic Priesthood individual award.

The group of doubtful stakes and

wards may be surprised what a last minute push will do to place them among the first year winners. It is worth a serious try.

Those who have not yet caught the spirit of this new feature in our program, and who cannot now come into the winning group this year, will do well to make necessary preparations to get a running start at the first of the coming year.

In any event, we recommend that every stake and ward in the Church take stock immediately and move ahead with whatever measures are required to overcome all obstacles to success in this new program. Let us not forget that leaders are now being classified as "winners" or as "losers," not the boys alone as heretofore. If a ward cannot qualify at least half its boys for the award, what's wrong? Shall we ask the boys? Or their leaders? If the stake committee cannot promote this program in such measure as to qualify at least half of the Aaronic Priesthood bearers in the stake under twenty-one, what's wrong? Shall we ask the ward leaders? Or the stake Aaronic Priesthood leaders?

While we emphasize awards, let us not lose sight of the boy as our chief objective. The award is but the means to the end: To hold every bearer of the Aaronic Priesthood close to the Church must always be uppermost in our minds.

The award program has a boy in at least seventy-five percent of his priesthood meetings, at least fifty percent of his sacrament meetings; he is taught to function in his priesthood calling; he must keep away from the forbidden indulgences set forth in the Word of Wisdom; a full tithing is required; he learns to speak in public; he collects fast

offerings, teaches the Saints in their homes, and gives of himself in service projects to help others. This is the gospel in action.

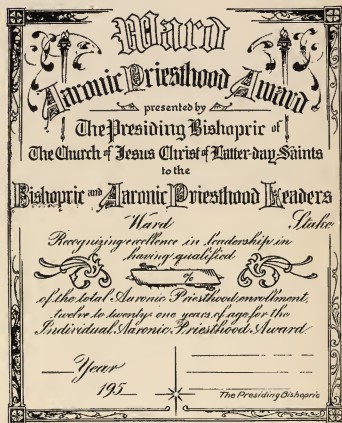
When the above requirements of the award program are considered as being means of bringing our young men up to such standards, how can any leader stand back and watch the parade go by without his boys being a part of it?

Come on, Aaronic Priesthood leaders! We have work to do. Boys are waiting for our lead. Make them feel we care. Be close to them always—it is the only guarantee that we will be there when they need us most.

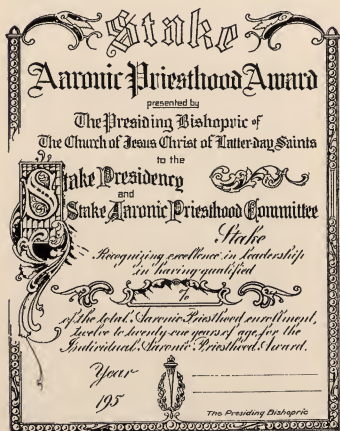
Every boy an award winner! Every ward and stake on the honor roll for 1952!

Boys to Receive Credit for Attending Meetings in Other Wards

We again call attention to the fact that when a bearer of the Aaronic Priesthood attends priesthood meeting or sacrament meeting in another ward, he is to receive full credit on his own quorum roll, whether he is living at home or not.



WARD AARONIC PRIESTHOOD AWARD



STAKE AARONIC PRIESTHOOD AWARD

THINK IT OVER

*The self-righteous criticize;
The indifferent justify;
Only the wise leader understands
Why a boy makes mistakes.*

—L.A.P.

Leadership Problems Not to Be Discussed in Priesthood Classes

THE priesthood class for adult members of the Aaronic Priesthood is not the place for the discussion of problems, duties, and responsibilities of leaders. Class time belongs to group members and should be used for the development and motivation of those present.

It is frequently embarrassing for adult members to have their delinquency discussed or even alluded to in their presence. Stake committee members should not take the time in priesthood classes to give direction or motivation to coordinators and group advisers. If called upon to speak, they should direct their attention to feeding the hungry souls of the men who have come to be instructed and encouraged.

The techniques of the program and the motivation and instruction of leaders should be reserved for the monthly stake leadership meeting of stake and ward committees, the monthly ward committee meeting with the bishopric, or to special council sessions that may be called.

Let us remember always the rights and needs of those whom we have been called to bless and do nothing that may embarrass or offend them.

Praying for the Saints Recommended to Ward Teachers

Most ward teachers recognize the need for prayer in the ward teaching program. They have been urged to pray in preparation for the monthly visits. They have also been instructed to teach the families of their district the principle of prayer in a practical way by praying with them periodically.

In addition to praying in preparation for the visit, and in addition to praying with the families, ward teachers should remember in their personal prayers each day, those whom it is their duty to safe-

Avoid Abuses in Collecting Fast Offerings

IT WAS fast day, and the deacons had been sent out to collect fast offerings. One of the deacons was assigned to visit twelve families. He hurried through so he could be on time for Sunday School as is recommended by the Presiding Bishopric. But he was immediately sent out again with another twelve or more families to visit. Of course he would be very late for Sunday School now.

But his work was not finished. When he returned, there was still a third district for him to visit. The young deacon was not too happy. He had been up since five o'clock, had fasted, and, after walking to collect fast offerings from twenty-four families, was exhausted.

When the deacon returned home from Sunday School, he confided to his father, "The older deacons are getting wise. They go slow enough so they can't be sent out the second and third time."

This is a serious matter. Since this is not the first of such reports, it is hoped that bishoprics and Aaronic Priesthood leaders will take immediate steps to preclude the development of this abuse or to avoid its recurrence.

A few suggestions may be of assistance:

1. The coordinator and quorum adviser should work in close cooperation with the quorum presidency to see that all quorum members are on hand to collect fast offerings at the appointed time. Full support from the second counselor to the bishop is always helpful.

2. No boy should be asked to visit more homes than he can visit and return to the chapel in time to be punctual in attending Sunday School.

guard. There may be in the district those who have sorrows; or one who is ill; or someone who is discouraged; and almost always, those who are indifferent, and each one needs the supporting prayers of ward teachers.

Petitioning the Lord daily in behalf of those who are troubled and distressed is a demonstration of genuine sincerity, and it keeps ward teachers conscious of their responsibilities to the people.

3. The quorum presidency should call quorum members together in a quorum meeting before going out to collect fast offerings. Following a brief opening exercise and the calling of the roll, the quorum presidency and members should immediately visit their assigned districts to collect fast offerings. No quorum lesson should be presented during this quorum meeting. Thus, a quorum meeting is held, and those who do not attend are listed as absent, which reflects upon their individual award record.

4. Where there are not enough deacons to make the collection before Sunday School begins, ordained teachers and priests should be appointed to assist in this assignment.

5. How many families shall a boy be expected to call upon? Many factors have to be considered such as distance, condition of roads, and means of transportation. Sometimes a boy will have all he can do to visit one or two families. Others can visit six or possibly eight families who live close together and close to the meetinghouse.

6. Adult members of the Aaronic Priesthood will often be delighted to furnish transportation for deacons gathering fast offerings in scattered areas.

Let us keep faith with our boys; they are quick to observe abuses. We cannot afford to create or to tolerate a situation which encourages boys to do things they would not think of doing if there were not such apparent inequalities.

Aaronic Priesthood Report to Be Made Where No Boys Are Enrolled

Where there are no bearers of the Aaronic Priesthood between twelve and twenty-one enrolled in a ward or branch, a report should be made each month to the stake Aaronic Priesthood committee nevertheless. In such instance, the regular report form should be used and across the face thereof should be written "No Aaronic Priesthood bearers twelve to twenty-one."

If this is not done, the stake is listed as incomplete and cannot be included in the twenty-five highest leaders in Aaronic Priesthood as published each month.

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Southern Utah

(Continued from page 723)

At this point the landscape was alive with highly colored cliffs. North of us, at an altitude of 11,000 feet, the Pink Cliffs confronted us from the rim of the Aquarius Plateau. Occupying the highest ledge of the surrounding tablelands, they stand as a beacon for an immense area. West of the Pink Cliffs is Bryce Canyon. Southeast of them, at the foot of Escalante Mountain, is the town of Escalante. Between the two points of interest, rise the Canaan Mountains, where the Paria River heads in a desolate and denuded cluster of hills. A discouraging gray color, unclothed by a blade of grass, the hills cup the river with leprous hands.

We crossed the Paria River near Cannonville. The stream empties through deep, blood-red walls into the Colorado River. At Cannonville men were grazing their cattle on the surrounding range. One of the citizens said, "We can't give the land back to the Indians. No one knows just what to do with it. Our rainfall amounts to about four inches a year, whether we need it or not." Still the farms and apple orchards were not too badly off.

Far to the northeast of the Paria Valley, at the foot of the southeast corner of Thousand Lake Mountain—another vast tableland—lies Cathedral Valley. Here the ancient walls have weathered away, leaving long fingers of gaudy stone. The walls themselves have broken down. But the forms which have been left standing are almost biblical.

From a green mound on the rim of the plateau, we looked into the open red desert far to the east. Running south to the Colorado ranged the five blue peaks of the Henry Mountains—"Mountains of mystery," Major John W. Powell said. In the gutted desert to the east, the San Rafael Swell culminated in Temple Mountain, a yellow peak against the sky. Between us and Temple lay Wild Horse Butte, not far from which was hidden the Lost Valley of the Goblins. Still nearer was Factory Butte, dark red, and another great landmark, with a "penthouse" towering from the southern end of the butte itself. To find Cathedral, our immediate destination, we had to look into still nearer forms. Through our binoculars,

THE IMPROVEMENT ERA

Cathedral Valley in all its charm was plainly visible.

We jolted down the mountain and over the ranch in the drainage area of Last Chance and Salt Washes. These meager streams join to make Starvation Creek, which empties into the Muddy River. At this time of year, there was no water in sight. Beyond the ranch, the desert floor was as dry as unbuttered corn bread.

We followed a saffron-hued reef on our right. A fluted white headband differentiated it from the mountain. The reef suddenly terminated on a shelf of gray sandstone. A barbed wire fence hung crazily in mid-air, reminding us that the shelf itself had weathered away. At our feet lay a desolate clutter of triangular orange shapes, springing up helter-skelter from the desert floor.

Exposed in the face of the reef was a black lava dike which marked a diagonal line southeastward to the opposite side of Cathedral Valley. From the gray shelf we could see the lower end of the dike, looking for all the world like a black dinosaur, flicking its tail at our anachronistic approach, and scampering over the ridge to escape our presence.

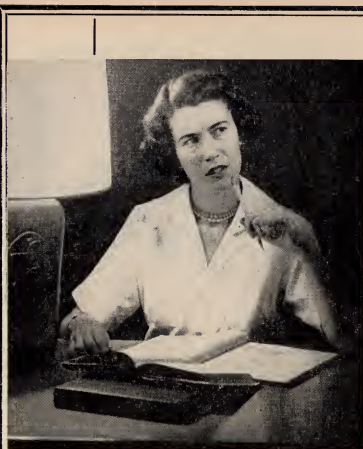
We rode up the wash to find the cathedrals—gigantic forms stained darker by the white clouds moving swiftly behind them through a deep blue sky. The cathedrals themselves looked soft and yielding. Yet they have proved themselves against time, wind, and water.

We made our way to the foot of a strangely eroded, narrow wall of horizontal strata, composed of three spires. The middle one was lower than the other two. From the car we walked only a rod or two to stand at the base of the columns, or so we thought. We had seen the towers from one side only. I edged toward the brink of the gorge along the face of the westernmost spire. I caught my breath. To my amazement, the towering height had doubled. For a second I wanted to cling to some friendly hand or ledge. The sky had darkened with storm clouds. The colors of the cathedrals had deepened. Where I stood, there was no ledge that I could reach. I still was unable to take my eyes from the floor below. The narrow orange channel formed a still deeper level for Cathedral Valley.

I could see that from down there

(Continued on following page)

OCTOBER 1952



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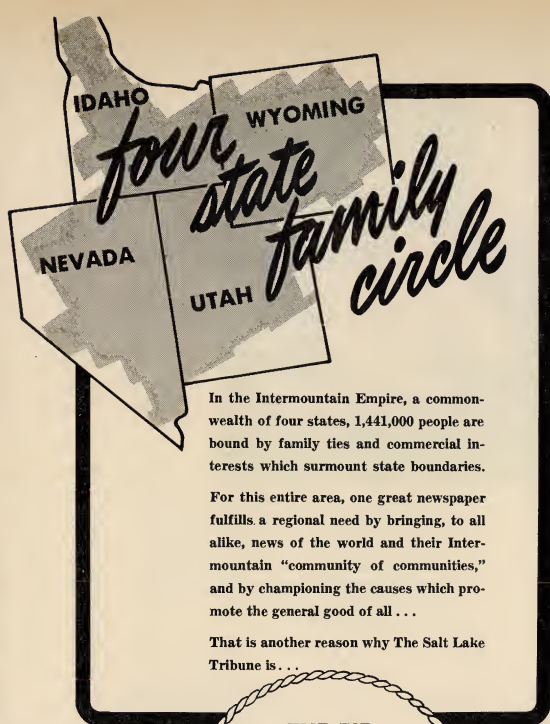
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Southern Utah

(Continued from preceding page)

one would have to tip his head far back to scan the entire face of this unearthly temple. It was triangular in shape. Its edges were knifelike, its angles sharp. Standing silently, I seemed to hear Debussy's "green water" music from the *Sunken Cathedral*. The rhythmic pulse of an ancient sea might even then have been lapping against the foot of this once-submerged cathedral. The patterned sound might have been running through the narrow channel, either to the soft tone of purple night or crimson day.

For these columns have also borne the weight of water. They have lifted gently, without folding or writhing in their geological birth. Their thin bands of contrasting strata have been stained with pigments of iron, only to be bleached here and there to pale ivory. Through wind and water they have become entirely individual in arrangement and shape. It seemed that no spot could be so small, so intimate, and yet so stupendously grand as this recessed wash.

The storm was rising. We went back to the auto. Circling toward the entrance of the valley, I suddenly saw in a new light a great citadel of stone rising from the valley floor. Three pyramids in shades of rose-gold seemed to rest on top of the columned base in a perfect pattern for Mayan architecture. Four temples might have stood there instead of three, had not one eroded almost entirely away. All three of the existing pyramids stood short of the apex. Since all original artists look to nature for their patterns, it seems as if the ancient American race must have done so. Though their ruins are found in gray stone, the Mayan inspiration might have come from just such ruins as these.

As we drove near the immense columned pedestal, the temples seemed no less real. But now the near face of each might have been a gigantic lyre on which the thunder of the gods was playing. Within the metallic limits of an hour's time since our arrival in the valley, the storm was lashing out in heavy chords and brilliant flashes of fire. The altar was prepared. I could almost see a processional of bronze-skinned wor-

THE IMPROVEMENT ERA

shippers toiling up through the columns of the pedestal.

By the time we had reached the broad level of the plain, the sky was again a canopy of blue. We could have reached the Goblin Valley in a straight line of a little over thirty miles. But in this country there is no such thing as a straight line of direction for even a single mile. The earth is gashed and desolate. A Mormon missionary who once traveled

between the settlements of the region said that he rode twenty-five miles on horseback to go ahead five. "And," said he, "there are places which even a horse cannot cross." An immense detour lay before us.

We made a jolting drive through the Pinto Knolls—an almost unbelievably weird and beautiful pocket—out into the open country of the Fremont River. Eventually we left

(Continued on following page)

"If Men Be Good..."

Richard L. Evans

WILLIAM PENN is credited with the statement that "If men be good, government cannot be bad." On first hearing, one may be inclined to challenge the idea altogether. Certainly there would seem to be many exceptions. History records innumerable instances where the will and wishes of peoples have been swept aside. But despite the seeming exceptions, the persistence of any condition suggests that it is made possible either by the positive promotion or the passive permission of a significant number of people. No tyrant or misguided leader stands alone. No false way persists without followers. And the fact that there is a sufficient following is in itself evidence of a compromising condition on the part of the people. The very existence of tyranny, of corruption, of abuse, of evil and excess, anywhere, anytime, is in itself an indication that somewhere along the line an alarming number have relaxed their standards and their vigilance. Such things don't permanently and flagrantly persist against the active and earnest opposition of a preponderant part of the people. And William Penn's statement is both disturbing and challenging because it places the responsibility right back where it belongs, and takes some pleasure from the prevalent and age-old practice of blaming everyone else while sitting back and doing nothing about the practices that are complained of. It challenges us to ask ourselves: What obligations and interests have we neglected? What vital things have we been too busy to bother with? What compromises of principle have we permitted? What basic departures have we consented to for the promotion of our own particular purposes? What situations have we complacently assumed someone else would correct? At what abuses have we shrugged our shoulders? Admitting all the exceptions, admitting all situations in which people are unwillingly imposed upon, still essentially, and in perspective, government, cities, societies are largely a reflection of people. And if there are abuses, if there are arrant evils, if there are flagrant departures from principle, we had better begin with an honest scrutiny of ourselves, and soberly look again at this sentence from William Penn: "If men be good, government cannot be bad."*

*William Penn, *Fruits of Solitude*.
*Revised.

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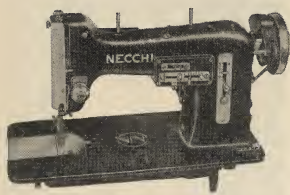
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SOUTHERN UTAH

(Continued from preceding page)

the dirt highway halfway between the towns of Hanksville and Green River to find ourselves in the desert at the foot of Temple Mountain, east of the Muddy River. We followed Stinking Spring Wash to the foot of Wild Horse Butte. South of the Butte runs Wild Horse Mesa, where free-roaming mustangs are annually rounded up by plane.

We knew exactly where we were, out in the middle of nowhere, looking for the Lost Valley of the Goblins. Here were all our landmarks. All we had to do was leave the station wagon at the base of Wild Horse Butte and fare forth on foot, up, down, and over the ridges and washes that corrugated the desert floor. We crawled along the upper edges of knife-like fins. We sank our heels into the soft, and yet dry, mud-rock of the Entrada sandstone.

At the head of the Lost Valley we saw carved from the mud-rock two sets of "outer sentinels" guarding these precious goblins. Three men in ancient armor, visors pulled down, armor fastened, stood at attention on a pedestal that really had room for four sentinels. But, as Burnett Hendryx says, one of them has gone to dinner.

We made our way down the side of the last hill to stand in the very midst of these weird forms. They had the valley to themselves. They were unchallenged by even a blade

of grass. Their statuary halls were utterly denuded of every living thing, and yet they themselves seemed so lifelike that it was hard to remember they had been carved by raindrops from the cold earth. Or should we say from the warm earth? It was not exactly cool in the bake-oven that had set these hands and arms, limbs and heads.

One really does feel weird enough down there to say almost anything or to talk to anything in sight. There's hardly a form that doesn't break into life. The goblins staged a carnival for our benefit. They had painted themselves with a mud-brown brush, which brightened to mustard and light orange in the sunlight. Some of them were comic strip characters in the round, amusing themselves at our amazement. However, Min Gump and her sister have stood back to back for countless years, refusing to speak to each other. Nearby, a trained seal was balancing a platter on the end of his nose, but Min was not amused. It remained for us to appreciate the performance.

But when we began to see dwarfs and gnomes, elves and sprites in the clouds as well as in the circling forms about us, we took a good look at each other and said, "Let's get out of here."

Still, as we left the region we remarked that this would not be our last adventure in the little-known valleys of the rainbow-colored terraces of Southern Utah.

LOVE YOU MORE

(Continued from page 725)

Carefully she lifted it out, gazing at it with astonishment and delight. Never before had Joe bought her such a gift. Hitherto their presents to each other had always been strictly practical. Yet here was something absolutely foolish, absolutely unnecessary, absolutely personal, and, oh, so lovely! It was a little hobnail, crystal-like slipper; a high-heeled, high-arched, frivolous Cinderella slipper wearing a smashing-big, pink tulle bow, and filled with something that smelled divine. Vinnie explored further; the flowery little label read "Potpourri Sachet." Such a cute idea and such a fascinating fragrance!

"Joe, you darling! I never had anything so lovely. I'll keep it al-

ways. I'll put it on our bureau, and our room will smell of flowers all the time. Oh, Joe, thanks over and over again!"

"I sort of thought you'd like it," Joe beamed. "The minute I saw it I said to myself, 'That's for Vinnie.'"

At last they talked themselves out. The Cinderella slipper cradled in Vinnie's lap filled their nostrils with delicious, delicate perfume. Love burned as true and steady in each tonight, the other knew, as on that fateful afternoon seven years ago. Life had resumed perspective—rich and full and fruitful despite its trials. Now, from the edge of the garden an unseen whippoorwill was repeating over and over his plaintive, wistful call, "whip-poor-will, whip-poor-

THE IMPROVEMENT ERA

will." It touched hearts already overflowing. "It's like an old song which makes you want to cry," Vinnie observed, listening.

"Not when you hear what I hear," Joe answered.

"What's that, dear?"

"Love-you-more, love-you-more," Joe interpreted. "He's singing to us, Vinnie." Joe, who usually showed himself the practical realist, was to-night a poet.

But Vinnie wasn't surprised—she knew her Joe. "Yes," she agreed, "you're right. I hear it now, too. 'Love-you-more, love-you-more.' And those aren't sad words. It's the sweetest, dearest song in the world."

They fell silent, dreaming together to the whippoorwill's clear, exquisite refrain, repeated over and over tirelessly through the evening's cool stillness, "Love-you-more, love-you-more."

The Church Moves On

(Concluded from page 704)

to the Union High School at Roosevelt, Utah.

Elder Alma Sonne, Assistant to the Council of the Twelve, dedicated the bishops' storehouse at Gunnison, Utah.

Elder Vernon LeRoy Homman, formerly second counselor in the stake presidency, sustained as president of Panguitch (Utah) Stake, with Elders Joseph Ernest Riggs and Henry Frank Orton as his counselors. President A. Leland Elmer and his first counselor, Elder Jay Angus Riggs, were released.

27 DR. JOHN A. WIDTSOE of the Council of the Twelve and editor of THE IMPROVEMENT ERA was paid high tribute at a Sons of Utah Pioneers' luncheon held in his honor. During the time, Dr. Avarad Fairbanks, dean of the College of Fine Arts, University of Utah, put the finishing touches on a bust of Dr. Widsote, which will be placed in the Sons of Utah Pioneers' hall of fame.

A study, was released indicating that L. D. S. students at the United States Military Academy at Annapolis had a twenty-two percent better average than their class average over the ten year period of the survey. And the greater the Church activity the better the grades for those Church-active students. The survey indicated that during the period 23.7 percent of all the students did not graduate with their classes, compared with 18.7 percent of the L. D. S. students. It indicated that 13.1 percent of all midshipmen failed scholastically, compared with 6.8 percent of the L. D. S. midshipmen.

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... TODAY'S Family ...

RUBY H. MORGAN

Editor

Will Spring Bring Flowers . . . For You ?

THERE will be flowers in your future next spring and in your garden, too, but only if you plan for them now.

For the budding gardener one pleasant way to achieve a spring show of flowers is to plant bulbs. Nature apparently designed bulbs for those whose thumbs are anything but green. For bulb planting means tulips, daffodils, hyacinths, and crocuses next spring at the drop of a trowel now.

The first and most essential step is to select your bulbs. Your local dealer will have many imported varieties for your selection. The time to select your bulbs is shortly before you plant them, usually before the first of November. A good rule to remember is: plant your bulbs before you cast your ballot! This rule applies to northern and midwest climates in particular. In the southern areas even January isn't too late, but be sure to store the bulbs at a cool temperature, around 40° F.

Don't think you're the first person who ever thought a tulip bulb looked like an onion. Three hundred years ago, before the Dutch had even started cultivating these exotic flowers, an Antwerp merchant found a few

bulbs in a bale of cloth sent from Constantinople. The bulbs were still rare outside the Middle East, and the unsuspecting merchant, mistaking them for a type of onion, reportedly ate them with a dressing of oil and vinegar.

Thanks to the tireless research of the Holland bulb experts, you can bring up a series of blooms from late winter to early summer with the flowers coming in like actors on cue. An annual floral pageant of this kind can become a permanent feature of

your home and make you feel like another Luther Burbank.

First on the bill: snowdrops. These wee heralds of spring show up each year ahead of all the other blooms and satisfy your yearning for winter's end. They should receive your first attention, for they need the earliest planting to arrive on time. Plant them between September 1 and December 15, but the earlier the better. For best results, plant near hemlock or yew or any other place where they are not likely to be disturbed and thus will thrive for more than one season.

Clumps of hardy Dutch crocus, either in a gay yellow or in shades from pure white to deep Bishop's purple, are perfect for rock gardens. These, along with scillas, chionodoxa, grape hyacinths, daffodils, and hyacinths need early planting. Don't forget the hyacinth because its rich scent will perfume your entire garden. Blooming during the cool days of April, hyacinths often last for several weeks.

Gardeners new to the hobby usually discover undisclosed artistic ability as they create patterns utilizing trees and flowers. Tulips can be combined with dogwood, cherries, almond, and fruit trees for a delightful scenic effect or else ring an evergreen with a deep circle of brilliant Darwins, using



For best results with tulips, bulbs should be planted six inches deep and six inches apart, to allow for foliage. It's worth measuring, so your ruler is standard garden equipment.



Tulips look best in clumps of six, twelve, or more. One good method of planting is to dig a trench about six inches deep in loose, porous soil, or with trowel or bulb digger scoop out holes about six inches deep. Place the bulbs down firmly, pointed end up, and replace soil.

all but the darkest shades for effectiveness.

Tulip bulbs should never be planted in thin lines or awkward blocks. When in bloom, tulips look best in groups of six, twelve, or more; edging garden walks, surrounding a garden gate, and drifting in the foreground of shrubbery, lending a touch of Holland to your garden.

These versatile bulbs come in almost every shade of the spectrum and in species that start with the conventional tulip shape and go on to an almost bewildering variety of beautiful forms with intriguing names.

Tulips should be planted in October or early November. Early flowering types, such as the Kaufmannianas, will bloom in late March or early April. May-flowering types such as Darwins, breeder, and cottage tulips will often last into the early summer. Give some thought as to when you want your tulips to appear, and your dealer can suggest what to plant. Plant bulbs six inches apart to allow for the spread of foliage. For evenness of blooms, plant all bulbs at the same level.

You've made your choice; you've paid your money; now you're ready to plant. The first step is to remove the top soil to a depth of about six inches. Do this when soil will pulverize readily. If convenient, dig the area a few days in advance of planting to allow the soil to drain well and settle. Two or three inches is enough for the minor bulbs such as snowdrops, crocuses, and grape hyacinths.

Next step is to insert the bulbs in their respective beds, pointed up. Press the base of each bulb firmly against the bottom of the hole in which it rests. Daffodils, tulips, and narcissi should be planted about the same depth—six inches.

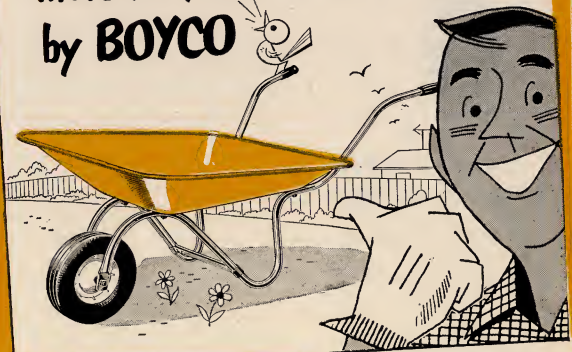
Now press the soil over each bulb until the last one is covered, smooth off the bed, and your chores are done.

Holland bulb growers, with three hundred years of experience behind them, pass on to you these hints for good bulb gardening:

First, always buy your gardening materials, including your bulbs, from a reliable dealer, selecting large, sleek, firm bulbs. Order early to be assured of the best selection of imported

(Concluded on page 773)

How to make Fall Clean-up more fun, less work with Tools by BOYCO



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Questions About Dating

by Rex A. Skidmore

PROFESSOR OF SOCIOLOGY AND SOCIAL WORK UNIVERSITY OF UTAH

WHAT IS CONSIDERED A SUCCESSFUL DATE?

A DATE is successful if it is mutually enriching; that is, if both the boy and girl enjoy each other's association. A date is not successful if one or both go out for selfish, self-centered reasons. As youth are able to share and do things with and for each other, they feel comfortable and the date is usually enjoyable.

A date is successful when the association is on a high plane and the standards and rights of each are respected. Certainly the boy who tries to force his affections on a girl is unfair to her as well as to himself. Girls should likewise respect the standards of their boy friends.

A date is successful when wholesome activities are participated in and both boy and girl feel good about the whole affair. It need not be expensive. In fact, some of the best dates cost nothing or very little—walks, talks, attending Church, picnics, sports, watching TV, or listening to the radio.

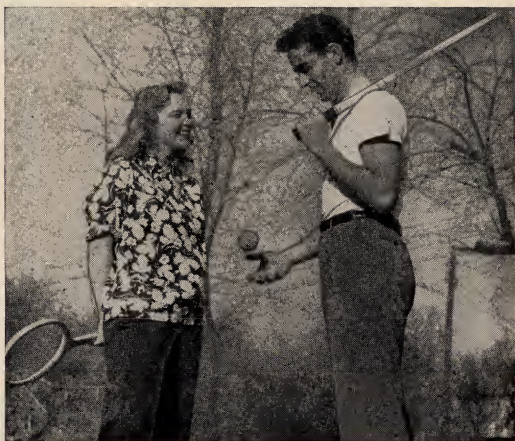
ARE "BLIND DATES" ALL RIGHT?

Some young people have gone on "blind dates," and others have won-

dered about them. Two kinds of "blind dates,"—the arranged date and the "pick-up" date—need to be considered. The first, although it has limitations, is generally regarded as all right. It is arranged by a mutual friend who knows both the boy and girl, and who usually tries to get two people together who will enjoy knowing each other and have a good time. Successful marriages have resulted from first meeting through this kind of arrangement. However, some cautions need to be kept in mind. It wouldn't do for a boy or girl to let just anyone arrange a date for him. Selection and discretion are important twin guideposts for successful dating.

The "pick-up" date is frowned upon from nearly every angle. Although some thrill or curiosity seems to motivate this kind of practice, many of these dates turn out disastrously. Girls who let themselves be picked up on the street are openly inviting trouble. Boys who go around picking up such girls are likewise stepping on dangerous ground.

It is not wise to entrust yourself to any "knight of the road" even though his armor appears to be shiny.



—Photograph by Reeves from Monkneyer

A date is successful when wholesome activities are participated in and both boy and girl feel good about the whole affair.

THE IMPROVEMENT ERA

WHAT TIME SHOULD TEEN-AGERS COME IN?

Much understanding is needed by parents and teen-agers regarding this question. Youth want to feel free to go and come as they choose. Parents, concerned about the welfare of their children, can't help worrying when they know that "souped-up hot-rods" and some drinkers are loose on the streets. Probably the most important thing is for the teen-agers in the family to talk the problem over with their parents, all trying to see both sides, and through this, work out a mutually agreeable arrangement. If youth feel they have a part in the decisions that are made, they are more likely to abide by them than if they feel something has been thrust upon them. In the discussion, often it is profitable to consider what other young people and their parents have worked out as being reasonable coming-home hours for different kinds of dates.

Some parents forget the hours they themselves kept when courting. Sometimes they think that youth cannot be trusted and are entirely irresponsible. On the other hand, youth sometimes think their parents are "old fogies" when in actuality they are far from it. Together they need to talk it over and work out what seems best. The program will vary from family to family. Along with the decision reached, there should be a basic trust in each other, which usually pays big dividends; trust nourishes trust. Both parents and youth need to be reasonable, understanding, and trusting regarding the time the teen-ager comes home after a date.

HANDY HINTS

If you are plagued with mosquitoes or other insects at night when lights are on, you can rid your home of them in a few minutes. Turn out lights in all rooms except one ceiling light to attract the pests. Hook up your vacuum cleaner, remove brush, and use hose end to suck in insects.—Mrs. B. J. M., Ogden Utah.

If you have a home freezer or frozen food locker, save waxed milk cartons for storing frozen fruit, vegetables, tomato juice, etc. Empty cottage cheese containers and round ice cream cartons with tight-fitting lids are also fine for this purpose.—K.F.L., Salt Lake City, Utah.

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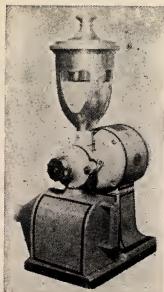
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How to Beat the High Cost of Eating

by Katherine Johns

EVERYBODY'S talking about the high cost of eating, but we were a family driven to do something about it. With food prices going up and up and income steady at its former level, our family budget was rapidly becoming unbalanced. In fact, if we were to remain solvent, something would have to be done about the high cost of eating.

Attacking the problem in a purely housewifely fashion, I have been able to roll back our grocery bill to a reasonable figure. However, a low food budget must not, and need not, lead to a diet low in nutrition. The nutrition experts agree that in spite of the proportionately large amount of income the American family spends on food, many people are inadequately fed from a nutritional standpoint. Alarmed by this startling fact, Mr. and Mrs. Citizen rush out to buy expensive vitamin pills and mineral supplements, which they swallow more or less consistently to supplement their inadequate and expensive diets.

The problem of how to keep the cost low and nutritional standards high may be partially solved by:

1. *The extensive use of ground whole wheat.* Buy the wheat from a feed store, screen and clean it, and grind it in a hand gristmill. I obtained a mill from a second-hand store. For five dollars I have enough whole-wheat flour and meal to last a year. I use this in quantity for baking yeast bread; for making pancakes, delicious raisin muffins and brown bread; and for cooked breakfast cereal. If finely ground, the whole-wheat flour can be used in cakes, cookies, shortcake, and pastry.

2. *The use of brown rice.* Rice is one of the cheapest foods available, and brown rice is one of the most nearly perfect foods from a nutritional standpoint. Cooked in milk with raisins, it makes a good breakfast cereal; cooked in fruit juice, a dessert; cooked in broth, a delicious pilaff. It is also good served plain, and is used in many casserole and one-dish meals.

3. *The use of powdered skim milk.* I use this to make all my cooking milk. One pound of skim milk

powder costs between thirty-five and forty cents, depending on location and the market. It can be purchased at health food stores or grocery stores. With the addition of three cans of evaporated milk for richness, it makes approximately twelve quarts of milk. It is as high in food nutrients as fresh milk, except for low fat content, and it makes little difference in the flavor of cream sauces, gravies, sherbets, puddings, or custards. It makes a delicious and nutritious cold drink, by adding one teaspoon of blackstrap or unsulphured molasses to one glass of milk.

The skim milk powder also makes a dessert topping, and can be substituted for whipped cream in recipes. Put one-fourth cup water and one teaspoon lemon juice in a bowl; add one-fourth cup skim milk powder and beat until stiff; chill for several hours; then fold or beat in sugar and vanilla.

4. *The use of powdered brewer's yeast,* the inexpensive way to put the "B" vitamins in the diet. Celery-flavored yeast can be added to tomato juice, meat loaves, and soups. It is available at health food stores.

The rest of the story of low-cost eating can be told under the headings of *careful shopping, judicious planning, and just plain work.*

It is usually cheaper to buy canned foods in case lots, or at least three cans at a time, provided you have the storage space. Purchase unshelled walnuts by the bushel, and apples, potatoes, oranges, and grapefruit by the sack.



THE IMPROVEMENT ERA

Anyone wishing to cut the high cost of eating serves low-cost foods in quantity, such as onions, cabbage, celery, beets, carrots, turnips, parsnips, squash, green beans, and other vegetables in inexpensive seasons. The cheaper vegetable fare need not become monotonous if one is on the alert for novel ways of preparing them. Magazines are full of new adventures with vegetables, such as poached cabbage in milk, served with chopped parsley, and molasses-candied parsnips.

Buy fresh fruit abundantly when in season, and use raisins, dried prunes, and water-packed fruit (buy in gallon tins), to make fruit sauce, pie, cobbles, and turnovers. Canning your own fruit, when in season, is also economical.

MEAT SHORTCUTS

It goes without saying that anyone with a low food budget should select cheaper cuts of meat and make the most of them. A pot roast makes three meals: First, serve the roast with vegetables; then serve something as remote as possible from pot roast for the next dinner; serve the remains of the roast the following day in a meat and vegetable pie with a whole-wheat biscuit topping; then there is another day's respite from the roast; whatever is left is made into hash for the last dinner. The intervening dinners help to eliminate the aversion to leftovers, should there be any.

Likewise, a piece of boiling beef is the basis for a New England boiled dinner for the first meal; then a meat and vegetable soufflé; and the third day make vegetable soup from the broth. The large end of a beef tongue is braised with vegetables; the rest is cooked with fresh spinach; and serve it sliced cold the third day, with hot potato salad.

Casserole and one-dish meals which require only a fragment of meat, or none at all, are a boon to the economically-minded meal planner. One-half pound or three-fourths of a pound of hamburger or ground beef will serve five or six generously.

Vegetable-Meat Roll

YIELD: 5 to 6 servings

BAKE: 350° F. for 60 minutes

(Continued on following page)

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THE DARK BREAD THAT'S DIFFERENT!

How to Beat the High Cost of Eating

(Continued from preceding page)

I. Stuffing

- 2 cups soft, whole-wheat bread crumbs
- 1 cup raw grated carrots
- 1 cup finely cut celery, leaves and stalk
- 2 tablespoons grated onion
- 1 teaspoon salt
- dash of pepper
- 3 tablespoons melted drippings

Sauté vegetables in melted drippings until limp, not brown, then add seasonings and bread crumbs.

II. Roll

- $\frac{3}{4}$ pound hamburger
- $\frac{1}{4}$ cup yellow corn meal
- 1 egg, beaten
- $\frac{1}{4}$ teaspoon salt
- $\frac{1}{4}$ teaspoon pepper
- 1 teaspoon Worcestershire sauce
- $\frac{1}{4}$ cup milk or tomato juice
- $\frac{1}{2}$ can (4 oz.) tomato sauce

Combine all ingredients and mix well. Line a loaf tin with half the meat mixture, press in stuffing, and cover the top with the other half of meat mixture, shaping like a loaf. Bake in oven 350° F. for 40 minutes. Pour one-half can tomato sauce over top and bake 20 to 30 minutes longer.

Tamale Loaf

YIELD: 5 to 6 servings
BAKE: 350° F. for 60 minutes

- 1 cup yellow corn meal
- 3 cups milk
- 1 teaspoon salt
- I. Heat milk in double boiler; add salt, and stir in corn meal slowly. Cook 20 minutes.
- $\frac{1}{2}$ pound hamburger
- 1 onion, chopped fine
- 1 clove garlic (optional)
- $\frac{1}{2}$ teaspoon chili powder (less if desired)
- $\frac{1}{2}$ teaspoon pepper
- $\frac{1}{2}$ teaspoon salt
- 1 cup canned or fresh corn
- 1 cup solid pack tomatoes (or sliced fresh tomatoes)
- 2 eggs, beaten
- black olives, pitted

- II. Brown the hamburger in hot skillet; add chopped onion, garlic, salt and pepper, and chili powder. Then add corn, tomatoes, beaten eggs, and stir this mixture into corn meal mixture. Cook slowly for 5 or 6 minutes. Pour into greased loaf

THE IMPROVEMENT ERA



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tin or casserole dish; press olives into top of loaf. Bake 60 minutes at 350° F.

TIME SAVERS

Still more good ideas are noodles served with stew meat and tuna fish; a macaroni-mushroom mixture with tomatoes and cheese; various kinds of baked beans, such as Boston or kidney beans, topped with melted cheese; the old standby, Spanish rice; and a rice-sausage casserole dish which requires only a half pound of sausage for five or six servings. All these dishes are good to put in the oven before going out for the afternoon.

Sausage-Rice Casserole

YIELD: 5 to 6 servings

BAKE: 350° F. for 3 hours

- 1/2 pound sausage
- 1 clove garlic (optional)
- 3/4 cup chopped celery
- 1/4 cup grated onion
- 3/4 cup brown rice
- 1/2 cup noodles
- 3 cups water
- 1/4 cup chopped almonds
- 2 chicken bouillon cubes

Brown sausage, stirring to break into pieces; then pour off excess fat. Add the onions, garlic, celery, and rice; and cook until vegetables are limp, but not brown. Add water, noodles, bouillon cubes, and pour into greased casserole. Bake one hour; add almonds and stir well. Continue baking until rice is tender and liquid absorbed, about two hours longer.

Sausage Roll

YIELD: 5 to 6 servings

BAKE: 425° F. for 15 minutes

- 1/2 pound sausage
- 1/2 teaspoon salt
- 1/2 teaspoon poultry seasoning or sage
- 1 recipe of baking powder biscuit dough (using 2 cups whole-wheat flour)

Brown sausage in hot skillet; add salt and seasoning. Drain off excess fat and save for gravy. Roll biscuit dough to one-half inch thickness, spread drained sausage on dough, and roll up as you would a jelly roll. Pinch the ends together and bake in hot oven (425° F.) until brown, or about 15 minutes. Serve with gravy or sauce made from sausage drippings.

A good gravy proportion is one table-spoon drippings, 2 tablespoons flour, and one cup milk made from skim milk powder.

Ham and Vegetable Casserole

2 slices ham (or pieces to cover top and bottom of casserole dish)

(Concluded on following page)

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How to Beat the High Cost of Eating

(Concluded from preceding page)

carrots
potatoes
onions
milk

Place one slice of ham in the bottom of casserole dish, then fill with sliced vegetables. Place slice of ham on top of vegetables. Add milk to within an inch from the top of dish and bake slowly until vegetables are done. Baking takes one to 1½ hours depending on size of vegetables and cooking quality of potatoes.

Cabbage Rolls

YIELD: 4 cabbage rolls

BAKE: 350° F. for 30 minutes

Parboil the outside leaves of cabbage for 5 minutes and stuff with the following meat dressing and bake:

⅓ pound hamburger
¼ cup onion, chopped finely
¼ cup celery, cut finely
1 cup whole-wheat bread crumbs
¼ cup (2 oz.) tomato sauce
1 teaspoon salt
½ teaspoon Worcestershire sauce
⅓ cup tomato juice

Mix the ingredients. Divide into four portions and roll up in each cabbage leaf, securing with toothpicks. Place in baking dish, pour tomato juice into bottom of dish, and bake 15 minutes at 350° F. Pour tomato sauce over top of rolls and sprinkle with cheese. Bake 15 minutes longer.

HEARTY SOUPS

There are also hearty all-in-a-meal soups such as vegetable minestrone, split pea, onion, and navy bean soup; corn chowder, clam chowder, and potato chowder. When these soups are accompanied with a crisp salad or a salad rich in protein, special homemade bread, and a dessert, you have an enjoyable and satisfying meal.

By spending a few hours in the kitchen each week doing such things as baking bread, making hot rolls, muffins, pastry, cookies, salad dressings, and mayonnaise, food expenses can be cut still more. There is something infinitely satisfying in loaves of home-baked bread with its crisp tender brown crust and the permeating aroma of all home baking.

Thus, our family food dollar is stretched, and eating, even low-cost eating, can still be fun.

THE IMPROVEMENT ERA



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Will Spring Bring Flowers?

(Concluded from page 765)

bulbs and keep them in a cool, dry place until ready for planting.

Second, plant them in well-drained soil before frost hardens the ground, placing them at the correct depths. Your dealer will supply you with charts showing correct planting methods.

Third, plant your bulbs in any part of your garden. There's a place for them almost everywhere, whether used for mass plantings, groups, or borders.

Fourth, if you're really ambitious, you can cover the soil with a layer of mulch, leaves, or straw, just after the surface of the soil is frozen, removing this in the early spring. This step is not absolutely necessary.

Fifth, sit back, relax, and wait for spring to arrive, with the gratifying pleasure of seeing your handiwork blooming before your eyes—your own private flower show!

The Chiseler

(Continued from page 721)

truck was low on fluid. Maintenance is taking care of it."

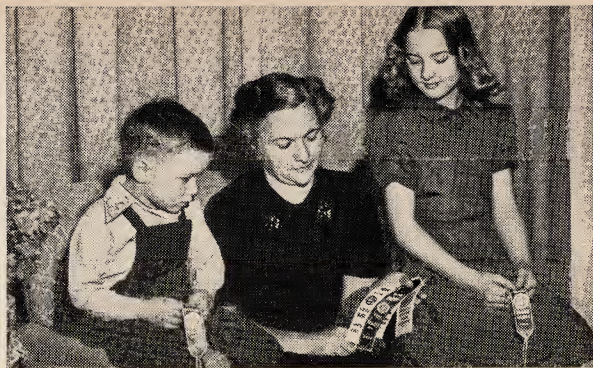
No reprimand for Joe. It wasn't Dan Arthur's way. Kind words instead for Marvin Dial. "This Dial seems pretty sharp," he mused. "Could be, he's going places with the company." He rubbed a hand over his jaw. "Did he tell you he's entering the quicksilver race come Saturday?"

The news rocked Joe like a belt on the chin. The quicksilver race was an annual event at the company picnic. Prize came to a hundred dollars. You drew out a flask of mercury weighing exactly seventy-six pounds. Didn't matter what flask you picked; they all weighed the same. The man who lugged his load the fifty strenuous yards and broke the tape took the money. Joe had always figured he was too small to try. A heavy man always won. But Dial wasn't much heavier than Joe. . . .

Joe grinned. "I might sign up myself—"

The other's frosty eyes glinted. "Thought you might. Kind of hoped

OCTOBER 1952



Praises speed and convenience of Active Dry Yeast

Wins Top Cooking Honors at State Fair

Son Kenneth and daughter Darlene admire the blue ribbons Mrs. Erwin Allen has won in cooking contests. Last year at the Eastern Idaho State Fair she took 3 first prizes and 2 seconds!

As a busy mother and a prize-winning cook, Mrs. Allen praises Fleischmann's Active Dry Yeast. "It's so speedy," she says. "And

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The Chiseler

(Continued from preceding page)

you would. Guess I ought to warn you, though—Dial was quite an athlete in his college days."

What if he had been an athlete? There were tricks to the quicksilver race. There was the shoulder carry, the back carry, the arm carry. Two years ago Victor Holmgard had won the race using the breast carry. Try to run with a flask of mercury as if you were running free, and you wore yourself out in the first twenty yards. The quicksilver race was one place where Joe Kovac thought he might come in ahead of Marvin Dial.

During the following days he watched Dial practise, and his heart sank. The fellow carried the flask on his back in a natural carry position. And he was good. He was so good that he could compete with the old hands on their own terms. But Dial was suspicious.

"How can you be sure everybody's playing fair?" he demanded. "You should have a scale handy to check the weight of the flasks before the race."

"You can sure tell the difference between a man running with an empty flask and one running with a full one. Nobody could bluff the—"

"I don't mean that. Suppose a guy took out just enough mercury to give him an edge—say, five or ten pounds. It wouldn't be noticed. You'd have to have a scale to check. Even five pounds light would be a big advantage."

Joe started to explain, then changed his mind. "It may surprise you," he said slowly, "to know that most folks are honest. I doubt if any man in the plant from the top brass down would want to win by chiseling. This is a good gang, Dial."

As Joe had said, there was no checking the load. Before the picnic each man who had signed up for the race drew out a flask of mercury. After the picnic he brought it back.

Dial was still suspicious as he drew out his flask. He hefted each one in the collection shed.

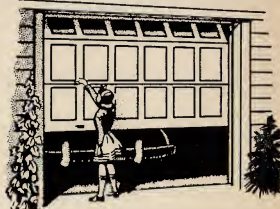
"The company wouldn't cheat its customers," Joe pointed out. "They all weigh the same."

"Suppose somebody gets one that starts leaking before the race?"

"That's happened, too. He comes

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THE IMPROVEMENT ERA

back and gets a good one. You'll have the same privilege."

After the first five yards of the race Joe Kovac knew he was outclassed. The seven beefy men who'd run the race year after year forged ahead. Joe kept moving, a lumbering, stooping walk with the flask balanced on his shoulder. He wanted to turn, see where Dial was. But he knew he couldn't take the chance.

The last few yards were plain agony. Sweat pouring from every pore, he crossed the line, dropped his flask and whirled to see where Dial was. His jaw slackened.

The other was still fifteen yards from the finish. He ran a step or two and fell down. Getting up, he walked a step or two and fell down. The terrific pounding that he took would have stopped a lesser man. But Dial was game. You had to give him that. Knowing he was the last man in, he kept coming, not quitting till he crossed the line.

Holding out his hand to Joe, he puffed, "I didn't expect to have all that trouble. Guess there's more to running a race with a jug of quicksilver than I knew—"

"Quite a bit more," said Joe, not taking the outstretched hand.

Dial looked perplexed. When the rest of the gang drew off in groups and he was left alone, he turned back to Joe. "What's the matter with everybody?" he asked. "There's no disgrace in coming in last. If I'd quit halfway through because I was beat, I could understand—"

Suddenly, Joe was sorry for him. He hadn't intended to explain. He did anyway. "There's a funny thing about quicksilver," he said. "Take a full flask of the stuff, and you can run, jump, do what you please with it. But if your flask isn't full—if it has a free surface, it'll knock you down every time you jostle it. That's why we never bother to weigh the flasks."

Dial's face reddened, and he dropped his eyes. Without a word he swung on his heel and headed toward town.

Dan Arthur came over to where Joe stood. "I expect he'll find himself a job somewhere else," he said, nodding toward the receding figure. "All-ways amuses me how a chiseler won't ever take a chance. If he hadn't poured off some of his mercury, he might have won, you know."

"Yeah," sighed Joe. "I know."

OCTOBER 1952

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AN ENVIABLE RECORD

Artelle Arnesen, daughter of Mr. and Mrs. Arthur E. Arnesen, is a Mia Maid from Bonneville Ward, Bonneville (Utah) Stake. She has made an enviable record in the L.D.S. girl's program. For the past three years, since she first entered Mutual, she has had perfect attendance and participation to achieve the one hundred percent individual award.

Whenever Artelle has been on a trip with her family, it has been necessary for them to find an L.D.S. Church so Artelle can attend services to maintain her fine record. Recently the family drove ninety-one miles, from Sun Valley to Arco, Idaho, in order to get to Sunday School and testimony meeting.

This outstanding Mia Maid also has a straight A record in junior high school.



Artelle Arnesen

Alice, Texas

Dear Editors:

THE IMPROVEMENT ERA first came to us with the compliments of the high priests' group, Sugar Ward, North Rexburg (Idaho) Stake.

The missionaries who were here at the time arranged it, thinking my husband might be interested in reading it, though he would not take time to read the Book of Mormon, and other books of your Church.

He did read it a little at first, and it helped to nurture a friendly feeling in him toward the Church. But I am the one who reads it most, and it has meant a great deal to me. It has been like a welcome friend coming each month to visit and tell me about your Church, your people, and your country. Now I almost feel that I know some of you personally. I have especially liked the stories (and pictures) of your President and other leaders. Though I never have "enough time to read," and good reading matter is stacked up all around me, I want to continue getting THE IMPROVEMENT ERA for another year at least.

I am not a Latter-day Saint, yet, and may never be one, but I want to express my appreciation, though no words are adequate, for THE IMPROVEMENT ERA, the high priests group, and all the faithful, patient missionaries who have certainly made my life richer this past year and a half.

Sincerely,
/s/ Mrs. Ira H. Gobble

Dear Editors:

I AM writing to express my appreciation and thanks for the many hours of comfort and relaxation I get from reading THE IMPROVEMENT ERA. I feel that you are publishing a remarkable work, in that you are helping people gain a more thorough knowledge of the gospel, and also apply those wonderful principles to modern-day problems.

I have gained much peace of mind myself from such articles as "Spirituality and Armed Conflict," by Professor William E. Berrett, in the May issue of the current year.

I intended this to be a short note, but could not help expressing my thanks for the wonderful work you are doing. . . .

I am respectfully yours,
/s/ Charles L. Crow

Brighton, Massachusetts

Dear Editors:

I HAVE been engaged for five years in the compilation of the *Vital Statistics of the Hamblin Family*, a work which I hope to soon bring to publication.

During the past few months I have been in contact with a great many of the members of the Hamblin family in the West, all of whom are members of the L.D.S. Church.

I am simply amazed at the interest the Latter-day Saints show in genealogy. Every family member to whom I have written for family data has given excellent cooperation and above all a real friendly welcome.

Is this spirit fostered by the L.D.S. Church? If so, I wish every person in the country learned a little from you.

The compilation of genealogical data is generally a thankless job, but I must say here and now, I have been really repaid in my "Mormon" contacts by real friendship.

Thank you, Hamblins, and thank you, Church of the Latter-day Saints.

/s/ C. Franklin Hamblen

Fort Worth, Texas

Dear Editors:

A FEW words to thank each one of you for the most wonderful books or messages I have ever come in contact with, except the Bible. I am very thankful for the missionaries of the Church of Jesus Christ of Latter-day Saints that I have been studying with. I have learned more about the Lord in six months than I ever knew before.

If the Lord permits, I shall ever have THE IMPROVEMENT ERA in my house.

/s/Walter A. Brookshire

OGDEN (UTAH) STAKE BEE HIVE GIRLS ENJOY PHOTOGRAPHY LESSON

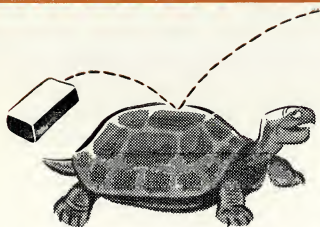


It's fun to meet new, clean, and happy friends your own age from all over your stake. It's especially fun when the meeting is combined with both knowledge and food, under the stars, around a bonfire.

This happened recently on the lawn of Ogden Stake keeper, LaVerna B. Newey in Huntsville, Ogden Valley.

Fifty-five Bee Hive Guardian girls and their leaders listened attentively while the invited guest, Paul S. Bieler of the Ogden area Scout council, discussed and demonstrated for an hour that interesting hobby, photography. Girls, who own cameras and are now versed in the art of taking pictures, can start filling honor badge no. 1, in the field of out-of-doors. Games, songs, and food completed the meeting.

Margaret Timmers, another Ogden Stake bee-keeper, assisted Sister Newey in planning the event.



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